



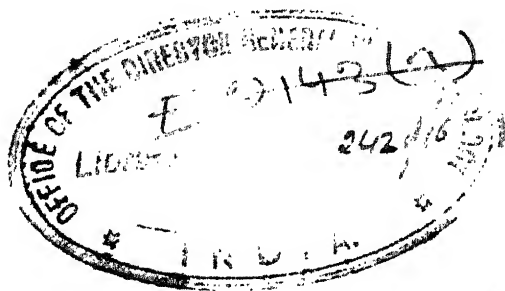
KING SOLOMON'S TEMPLE

AND

THE ANCIENT PERSIANS



JIVANJI JAMSHEDJI MODI, B.A.



1908

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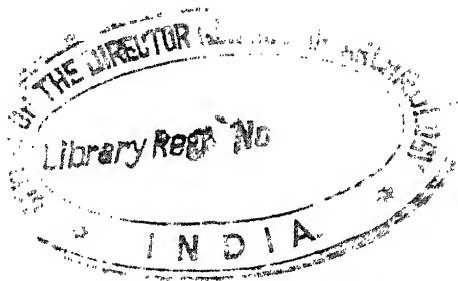
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“ King Kai Lohrâsp had sent them (the ancient Persians) with Bakhtenarsiya (Nebuchednezzar) from Irân *shehr* to Arumemukaddas (Jerusalem), where the faithful who had a conception of the good religion, were believers in, and had a knowledge of, the tenets of the religion of Jamshed of the noble race.” (Dînkard, Bk. V, 4. Dastur Peshotan’s Vol. IX, p. 611).







## DEDICATION

To

Bro. Pheroze Cursetjee Sethna

Past Master, Lodge Rising Star of Western India.

My dear Brother Pheroze,

Let me dedicate this small brochure referring to the historical and, to a certain extent, to the religious connection between two great nations,—the ancient Hebrews and the ancient Persians—between the nation whose history has given to us, as Mason brothers, a good deal of the ritual of our Craft, and the nation whose Scriptures have given to us, as Zoroastrian brothers, a good deal of the ritual of our Zoroastrian religion.

Kindly accept this Dedication, as a souvenir of 1st July 1899, when you, as the then Master of the Lodge, as the then ruler of the Temple, directed your officers the deacons—to remove from over my eyes a curtain of Ignorance and to let me see Light. Thanks to the Great Architect of the Universe, I have seen that Light—some further intellectual Light and have tried to be profited by that Light. Please accept this Dedication, as a poor token of my appreciation of the very able and impressive way in which you initiated me and led me to see the Light. Without meaning any disrespect to your successors, I beg to say that I have never seen a more impressive initiation.

With love to you and to all Brethren of our Lodge, and with apologies for my shortcomings,

I remain,  
Yours fraternally,  
Jivanji Jamshedji Modi.



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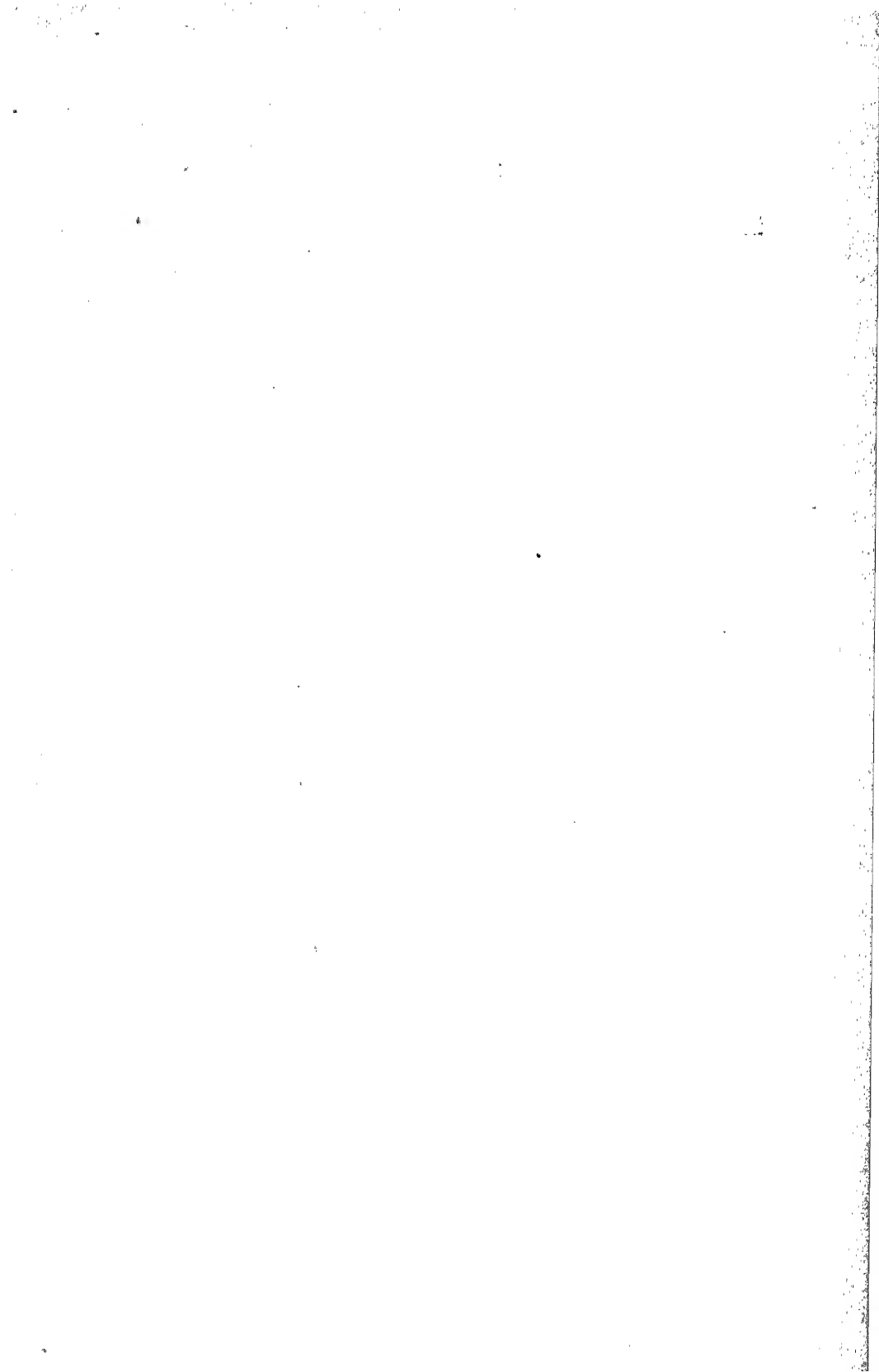
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## PREEACE.

This paper formed the subject of a discourse, delivered; in the Temple of the Freemason Hall, Bombay, before the Lodge Rising Star of Western India, No. 342, S. C., at its monthly meeting of Saturday the 7th April 1907, presided over by the then Master of the Lodge, Right Worshipful Bro. Dr. Dosabhoy Cursetjee Sethna. It was then published in the " Zartoshti " in its issues of Meher-Dae 1276 and Fravardin-Dae 1277 A. Y. I publish it here in a book form.

As Dr. West says, we learn from the Dînkard, "that the religion of this tribe (the Jews) was not so inconsistent with Zoroastrianism as to prevent its members being taught that orthodox faith (Zoroastrianism)."<sup>1</sup> Several Hebrew and Christian writers have pointed out points of similarity between the two faiths. Apart from the question of similarity, this paper shows, that most of the Achemenian kings entertained a spirit of toleration towards the Hebrews and even encouraged self-government among them.

Aêrpatastân,  
Andheri, }  
12th July 1908.

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<sup>1</sup> Dr. West. S. B. E. XLVII, p. 119; Dînkard Bk. V. 2, n. 2.





# KING SOLOMON'S TEMPLE

## AND

# THE ANCIENT PERSIANS

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### I.

### INTRODUCTION

The subject of my discourse is one which should interest  
The interest of  
the subject to  
a Parsi  
a Parsi from the point of view of history as  
well as religion. There are great many religious  
ideas that are common to the ancient Hebrews  
and the Iranians. Professor Spiegel says on this point :

“ The ideas which we find in the first eleven chapters of the Genesis, show an unmistakable relationship with the ideas of the Avesta, as this has been long since acknowledged by men like Ewald, Lassen and Rénan. This relationship cannot peradventure have occurred from the reason, that the Hebrews had borrowed views from the Avesta, for the acquaintance of that people with the Iranian ideas shows itself to have begun only since the commencement of the Achæmenian supremacy. We are consequently compelled to seek for the origin of this contact in very ancient times and really earlier than when the

Hebrews immigrated into Palestine, for there such a contact is not any more easily conceivable. The starting-point of the Hebrew nation, to which its own history points out, is Haran, which country seems to be identical with Arran, *i.e.* Airyana Vaeja.<sup>1</sup> By this mention we are guided to the native country of Zarathustra, and that in the vicinity of the same, as a matter of fact, the boundaries of the Indo-German and the Semites touched very close to each other, has been demonstrated by our previous ethnographical researches. It is therefore easily conceivable, as well that Zarathustra adopted Semitic ideas in his system, as even reversed, that the Semites were enabled to become acquainted with Zarathustrian ideas."<sup>2</sup>

This long quotation suggests many a question as to who were the principal borrowers, the Hebrews or the Iranians, and when and where was it that the act of borrowing took place. We will not enter here into all these questions, but simply say "that not only orientalists, but some of the Christian divines have come to the conclusion, that the influence of the Persian religion has been much more over Judaism than that of the latter upon the former. As far as the Avesta is concerned, its influence upon Judaism is undoubtedly great. Possibly, some part of the later Pahlavi and Pâzend literature, was, to a certain extent, influenced by Hebrew thoughts. As an instance of the influence of Judaism on later Pâzend literature, Dr. Darmesteter<sup>3</sup> points to a Jewish-Persian prayer. Among the earlier writers, who said, that Judaism was, to a certain extent, indebted to Zoroastrianism, we find the names of

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<sup>1</sup> Ewald, *Geschichte des Volkes Israel*, I, 334.

<sup>2</sup> "Avesta and the Genesis, or the Relations of the Iranians to the Semites," translated by K. R. Cama from the German of Dr. Spiegel, pp. 1-2.

<sup>3</sup> Une "Prière Judéo-Persane," par James Darmesteter, 1891.

Bunsen and Rhodes. Among the modern writers of this view we find Dr. Cheyne<sup>1</sup> and Dr. Mills.<sup>2</sup> Dr. Kohut's book on the subject is very interesting.<sup>3</sup>

The subject of this paper throws many a side-light upon some of the above points. An account of the Temple of Solomon, who is confounded by some oriental writers with king Jamshed of Iran, shows several points of similarity between the Hebrew and Zoroastrian rituals, and the relations of several ancient Persian kings to the Temple present some of the landmarks of the history of the Jews at which the histories of both the nations met together.

We will divide our subject into two heads :—

Division of the  
subject

A. The early history of the Temple and  
its builders and worshippers.

B. The later History of the Temple and the Ancient  
Persians.

## II.

### A. THE EARLY HISTORY OF THE TEMPLE, ITS BUILDERS AND WORSHIPPERS

The subject of the discourse, *viz.*, the Temple of Solomon, belongs to a very remote time, and a part of it may be even said to belong to the mythological period. But still, it belongs to the last of the four periods in which the duration of the world is divided, both

The antiquity  
of the subject

<sup>1</sup> Vide his "Origin of the Psalter," pp. 271, 281, 393, &c.

<sup>2</sup> Vide his article entitled "Zoroaster and Bible" in the "Nineteenth Century" of January 1894 and subsequent articles in various periodicals.

<sup>3</sup> Vide my "Glimpse into the work of the B. B. R. Asiatic Society during the last 100 years, from a Parsi point of view," p. 45.

by the Semitic group of nations to which the Hebrews belong, and by the Aryan or Indo-Germanic group to which the Parsis belong.

About the division of the duration of the world, Prof. Spiegel says: "the division of the duration of the world in four ages, is a conception common to the Semites and the Indo-Germans. As the works

of the three first periods, the Hebrews indicate the creation, the commencement of the new human world after the deluge, and the immigration of Abraham into Canaan. To this is added as the fourth period, the age following the return-home of the patriarchs, *i. e.* the present organization of the world, as it had preserved itself with few alterations up to the time when the composer wrote the Genesis."<sup>1</sup>

This division of the Genesis of the duration of the world into four periods is somewhat similar to that of the Pahlavi Bundeshesh<sup>2</sup> wherein the duration of the world for a period of 12,000 years is divided into 4 groups of 3,000 years each.

Dr. Smith thus refers to this division :

"The Book of Genesis begins with the creation of the world, and gives a chronological outline of the first period, which ends with the Deluge. A fresh start is made with Noah, the second father of the race. In this period the whole race of mankind is grouped genealogically, and, as it appears, geographically ;<sup>3</sup> the three zones of the known world being assigned to

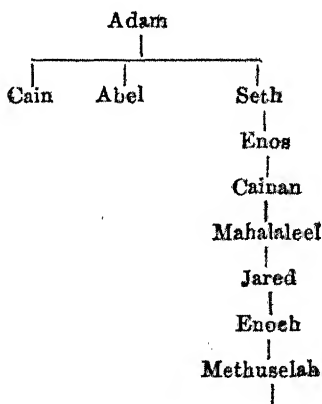
<sup>1</sup> "Avesta and the Genesis, or The Relations of the Iranians to the Semites," translated from the German of Dr. Fr. Spiegel by K. R. Cama (1880), p. 3.

<sup>2</sup> Vide Chap. I, 20; Chap. XXXIV. Cf. Plutarch's version of Theopompus in the matter of these four periods. Vide Haug's Essays on the Parsis, 2nd edition pp. 8-9.

<sup>3</sup> This reminds us of a similar genealogical and geographical division of the then known world into three parts, by Faridûn and of his allotment of these divisions to his three sons, Salm, Tûr and Îraj. (Shâh-nâmeh, Mohl I, p. 138).

the three sons of Noah and their descendants. Attention is then directed to Abraham, one of the descendants of Shem. This is because he is the father of the group of peoples to which Israel belongs. In the family of Abraham we are introduced to Ishmael and Isaac. But Ishmael is dismissed from the record with a mere genealogy, that we may devote ourselves to Isaac and his line. The two sons of Isaac are brought before us in the same way, and a genealogical account of the clan of Esau is given before they in turn are dismissed, that we may give exclusive attention to Jacob and his sons. These are the main subjects of the narrative, up to which the rest has skilfully led."<sup>1</sup>

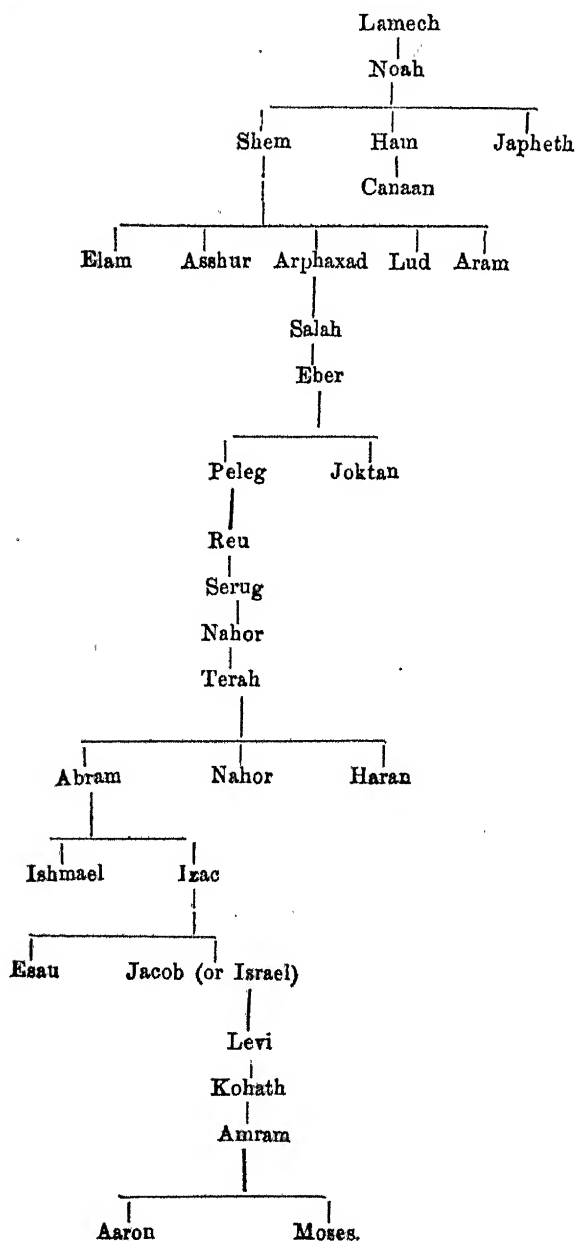
The following table shows us at one glance the genealogy of the principal personages represented as playing a prominent part in the history of the first three periods and in a part of the fourth period. (Genesis Chaps. IV, V, X, XVI, XXI, XXV, XXIX, XLVI).



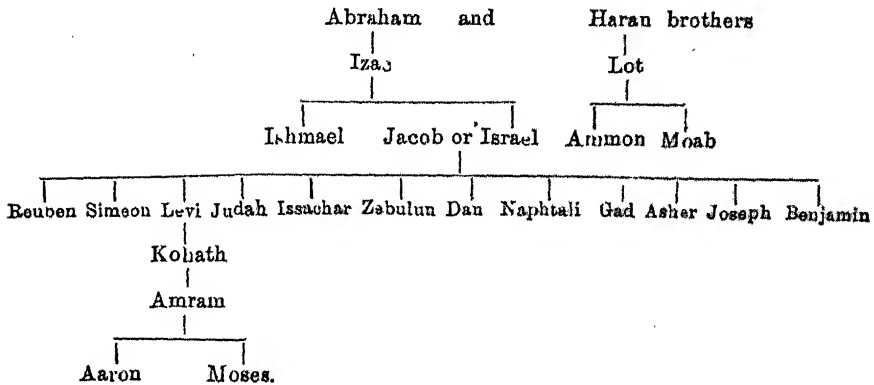

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<sup>1</sup> "Old Testament History," by Dr. Smith (1903), Chap. II, p. 11.

## KING SOLOMON'S TEMPLE



The following table shows the family of Abraham (Genesis Chaps. XXI, XXIX, XXX, XXXV) :



### III.

#### THE HISTORY OF THE ISRAELITES

Before coming to the subject proper of our paper, we will give here a brief outline of the history of the Israelites upto the time of Solomon. At first, we will see, what distinction is attempted to be made between the terms *Hebrew*, *Israelite* and *Jew*.

These people were all united under one faith, the well-known formula of which was "Jehovah is the God of Israel and Israel is the people of Jehovah." This was their faith-formula long before Moses, but Moses gave it a greater importance and united them more under its banner.

The words Hebrew, Israel and Jew are at times used indifferently, one for another. But some distinction is sought to be made between them.

Hebrews,  
Israel and Jews Abraham (Abram) was the ancestor of all. He was believed to be a Chaldean by birth. He emigrated about 1921 B. C. with his wife Sarai, his nephew Lot and a number of



followers into Canaan, the modern Palestine, and settled there. In the Genesis (XIV, 13) he is called "the Hebrew." All the descendants of Abraham are generally called *Hebrews*. It is said that this name comes from Eber or Heber, one of Abraham's ancestors—the sixth ancestor according to the table given above. Some derive the name from 'eber' which signifies "from the other side." The Canaanites called them by this name, because they (Abraham and his followers) came from the other side of their country of Canaan.

The *Israelites* were the descendants of Israel which was another name of Jacob, the grandson of Abraham. The word means "the strong." He had twelve sons. From these twelve sons descended the twelve tribes of Israel or of the Hebrews. The descendants of these twelve sons were specially known by this name from the time of their leaving Egypt upto the time of the revolt of Jeroboam. From the time of this revolt, ten out of these 12 tribes were known as forming the kingdom of Israel, and the other two as forming the kingdom of Judah.

The name *Jew* is said to be derived from Judæa and signifies the inhabitants of the kingdom of Judæa.

Abraham was the ancestor of all the Hebrews and was therefore called "the Hebrew." His name Abram or Abraham meant "the father of multitudes." He belonged to Ur in Chaldea, whence he went to Canaan, the modern Palestine, with his father Terah, his wife Sarai (or Sahrah) and nephew Lot and lived there at Haran.

The history of the  
Israelites up to the  
time of Solomon

Abraham had by a slave-woman a son named Ishmael. This son settled in Arabia and was the ancestor of the Ishmaelites.

His second son was Isaac who had a son named Jacob. Jacob who has been also called Israel, *i.e.* the strongest, had twelve sons, who, as said above, were the founders of the twelve tribes of the Israelites or of the Hebrews. Joseph, one of Jacob's sons, went to Egypt, and, by vicissitudes of fortune, became the prime minister of Pharaoh, the king of the country. Latterly, he helped his brethren who were driven there by the famine in Canaan to settle in a fertile tract of Egypt. Their descendants flourished there, but, after a time, were hated by the Egyptians who looked to them with dislike as aliens and foreigners. At the end of about 200 years after the time of Joseph, they grew into a large colony. Being treated with harshness and cruelty, they left Egypt under the direction of Moses<sup>1</sup> to return to Canaan, the country of their forefathers. Their departure from Egypt is known as the *Exodus*. The party that left Egypt is said to have consisted of about 6,00,000 men besides women and children and flocks of sheep and cattle. They were pursued by the Egyptians, but they safely crossed the Red Sea somewhere about the Gulf of Suez and entered into Sinai in Arabia. The waters of the sea had receded at the command of God to give them a way.<sup>2</sup> This Exodus<sup>3</sup> occurred in 1491 B. C. . On Mount Sinai Moses received from God the ten commandments. From that time forward, they considered themselves to be under the immediate rule of God. *Exodus* and *Leviticus*, the two books of Moses, contain an account of their laws, regulations, rites and ceremonies. *Numbers* and *Deuteronomy* contained also some of their laws.

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<sup>1</sup> *Vide* the above Table.

<sup>2</sup> *Vide* "Bible Myths" by Doane (p. 57) for a number of similar stories wherein waters of rivers and seas receded to give way to great saintly men.

<sup>3</sup> For another version of the Exodus, *vide* "The Greater Exodus and the Cradle of the Semitic race" by Mr. Fitzgerald Lee, who tries to show that the Exodus was from America *via* the Behring strait.

The march of the Israelites through the desert towards Canaan is known as the march through the Wilderness. They remained for about one year at Mount Sinai and then proceeded towards Canaan. They stayed and settled for a time at Kadesh, and sent spies in front to inquire about the new country and its people. Information was brought after 40 days, that the country was fertile, but the people were strong and not likely to be easily conquered. The Israelites were frightened on hearing this and wanted to return. So, Moses led them back to Sinai, because he saw, that being long under submission to the Egyptians, they had lost all courage. They remained there for 38 years. The bold and hard wandering life in the desert-land restored to them their courage. So, Moses led them again towards the land of Canaan. He led them round the eastern shores of the Dead Sea through the land of Edom and Moab. He crossed the Jabbok and defeated the Amorites and encamped in a plain opposite Jericho. He defeated the Midianites and leaving the tribes of Reuben and Gad (sons of Jacob), and half the tribe of Manasseh (son of Joseph) there, tried to cross the Jordan with the rest of the Israelites. But he died soon after, leaving Joshua in charge of his people. Joshua crossed the Jordan, took Jericho and conquered a great part of Canaan.<sup>1</sup> He divided the country among the 12 tribes of Israel.

Thus, the Hebrews became at this time a settled agricultural people, but they had often to fight with their neighbours, the Philistines, the Moabites, the Midianites, the Ammonites and other tribes of the country. The whole of Canaan had not passed into their hands. So they had often to fight against the

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<sup>1</sup> *Vide* the book of Joshua.

Canaanites. In these wars with the neighbouring tribes, they were led by gallant leaders who now and then arose and who were known as *Sophetim* or the Judges. This period of the *Judges* lasted for about 4 centuries and is known as the heroic period.

Samuel was the last of these judges or heroes. He drove away the Philistines from a great part of the country. The people now got tired of these frequent invasions and fights and longed for a more settled government which could take better care of them. So, they asked Samuel to give them a king. Samuel advised them not to have a king, as in having one as a king over them, they were likely to fall into the danger of being ruled over by a despot. But the people persisted and so Samuel appointed, as king, Saul who belonged to the family of Benjamin and whose reign turned out to be unsuccessful and tyrannical. Samuel, therefore, secretly anointed David, the son of Jesse, the son of Obed, who belonged to the tribe of Judah, as king and successor of Saul. Saul and David quarrelled with one another. After a time, Saul fell in a battle against the Philistines in 1056 B. C. and David succeeded him as king.

David ruled for 40 years and his reign was a period of splendid victory for the Jews. He reduced  
David to subjection the whole of Canaan and took the country of Edom, of Moab, and a part of Syria. He took Jerusalem which belonged to the Jebusites, a tribe of the Canaanites, and made it his capital. It was he who first prepared to build the temple with which the name of his son Solomon is connected.

Solomon ruled peacefully for 40 years. He had ships of his own and traded with Ophir.<sup>1</sup> So he had amassed a great wealth. He had formed an alliance with the Phœnicians whose caravans to Arabia and Persia passed through his country. He had married a daughter of the Pharaoh of Egypt with which country his people traded. The name Solomon means "a man of peace." The word comes from a Hebrew root which corresponds to the Arabic root سلم 'salam,' i.e. "peace," which gives us our Indian word 'salām.' This name was suggested by God to David.

In the account which Josephus gives of this king, one of his prayers draws our special attention. One day God was pleased with him and asked him to pray for whatever he liked. Then he prayed thus : "Give me, O Lord, a sound mind and good understanding, whereby I may judge the people according to truth and righteousness."<sup>2</sup> Josephus also describes at some length the story of two mothers claiming a son as their own, wherein Solomon found out who the real mother was by asking one of his bodyguards to draw the sword to cut the child into two, so that both may have a part.<sup>3</sup>

In old age, Solomon was led to idolatry by his wives and concubines who belonged to different non-Israelite tribes. He led a luxurious life and imposed heavy taxes upon his people. So, on his death, the Israelites headed by Jeroboam appealed to his successor, his son Rehoboam, to free them from the heavy taxation. Rehoboam did not attend to their representations. So, ten out of the 12 tribes of Israel revolted under Jeroboam and separated. Only the tribes of Judæa and Benjamin remained under Rehoboam and in possession of Jerusalem.

2 <sup>1</sup> For the situation of Ophir vide "Ritter's Geography" translated by Gage, Vol. I. = Josephus' "Antiquities," Bk. VIII, chap. II., 1.   <sup>2</sup> *Ibid* 2. This story reminds us of a similary Persian story narrated in the book of Hakâyats (stories).

## IV.

Now Jeroboam thought that if the Israelites went to Jerusalem to worship as usual, it was possible that they might be won back by Rehoboam. So to draw their mind away from Jerusalem, he got two calves of gold prepared for their worship. One was erected at Dan and another at Bethel, so that the people might worship there and not go to Jerusalem.

The History of  
the Israelites  
after Solomon

In the fifth year of the reign of Rehoboam, Shishak, the king of Egypt invaded Jerusalem and destroyed a large part of the temple and took away its treasures.<sup>1</sup> Rehoboam was succeeded by his son Abijam.<sup>2</sup> He turned out very wicked. He was succeeded by his son Asa.

We give below two tables prepared from the two books of the *Kings* in the Old Testament. The first table gives the line of descent, from David, the son of Jesse, and the father of Solomon, of the kings who ruled over Judea and who had thus the jurisdiction over the Temple of Jerusalem. This line of kings continued in the direct line of Solomon. They ruled only over two tribes of Judea and Benjamin.

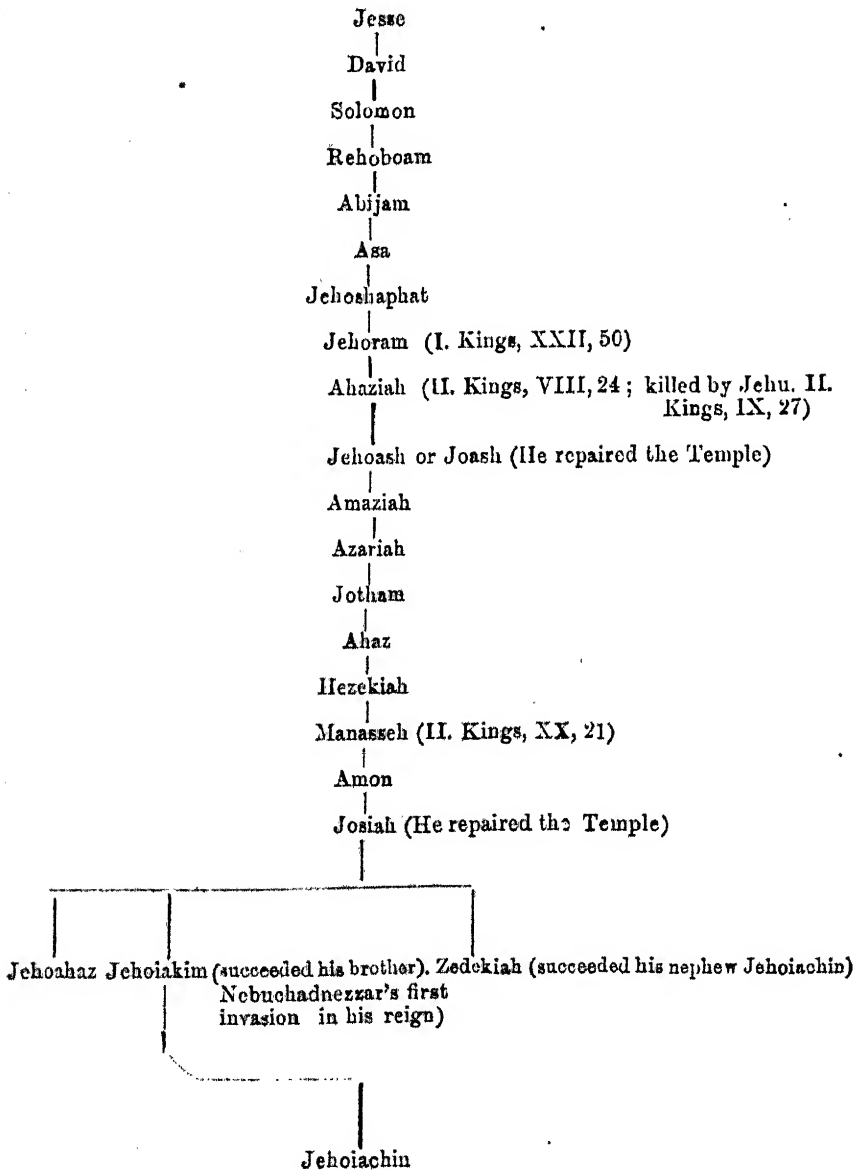
The other table gives the line of the rulers over the other ten tribes known as the Israelites proper. Their kingdom was known as the Kingdom of Israel, whilst that of the family of David as the Kingdom of Judea. This line of rulers did not continue in one line like that of the rulers of Judea. Many of its rulers were killed by other aspirants to power, and so, the line of kings passed from one family to another.

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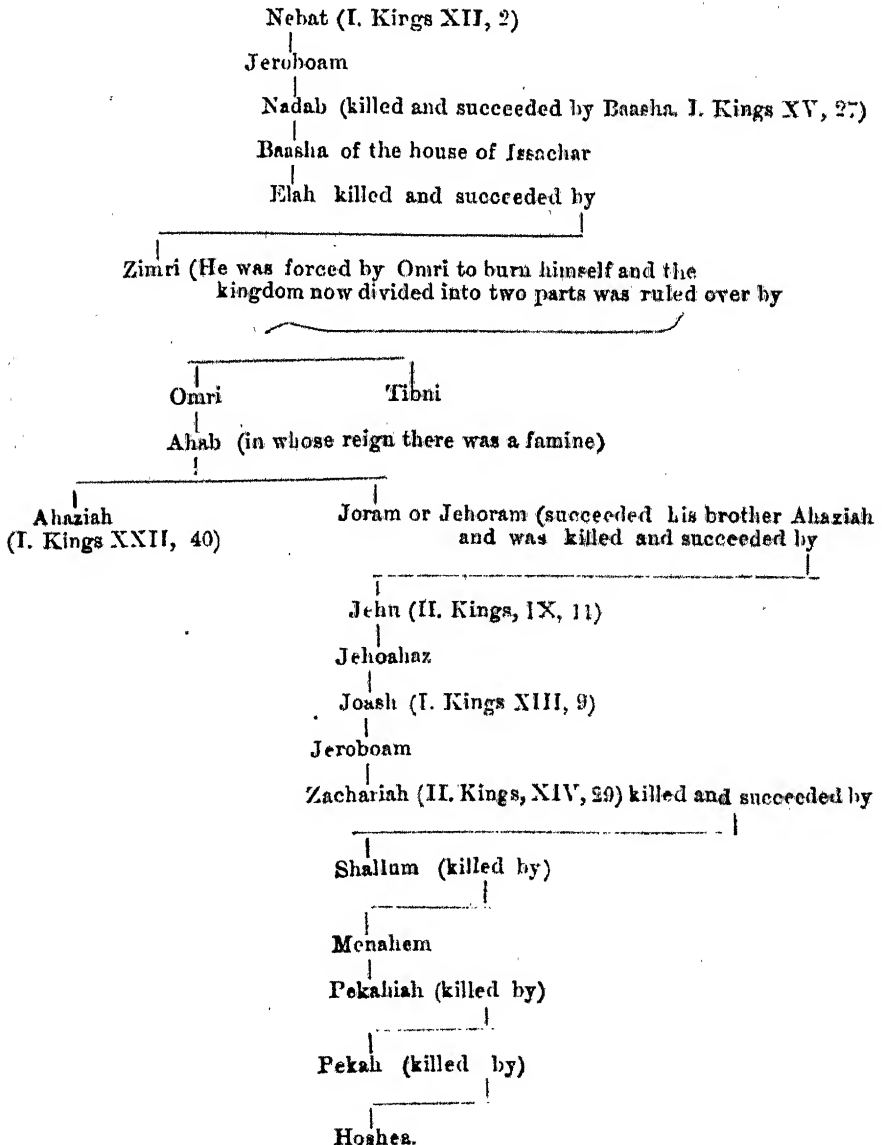
<sup>1</sup> I. Kings, XIV 25.

<sup>2</sup> *Ibid* 31.

## KINGS OF JUDEA, THE DESCENDANTS OF DAVID



# KINGS OF ISRAEL, RULERS OF THE TEN TRIBES WHICH SEPARATED FROM THE RULERS OF DAVID'S LINE.





As said above, Solomon was succeeded by his son Rehoboam, who lost a good deal of the dominions of his father. Only the territory of Judah and Benjamin remained in his hands under the name of Judah, while the other 10 tribes lived under Jeroboam as their king and retained the name of the kingdom of Israel. This division into two parts, the kingdom of Judah under Rehoboam and the kingdom of Israel under Jeroboam, took place in 975 B. C. . The latter, *i.e.* the kingdom of Israel, which had at first Shechem and then Samaria for its capital, lasted for 250 years, and, having seen, during that period, many bloody rulers, was overthrown by the Assyrians who carried them into captivity with which their very existence as a tribe seems to have ended. The former, *i.e.* the kingdom of Judah, lasted about 150 years longer, *i.e.* for about 400 years, in the hands of the dynasty of David and Solomon, at the end of which period Nebuchadnezzar of Babylon overthrew it and destroyed Jerusalem its capital. Thus the Jewish monarchy lasted for about 500 years after its first foundation under Saul as its first king. The prophets Isaiah, Jeremiah, Amos, Hosea, Joel, Micah, Nahum, Zephaniah, Jeremiah and Habakkuk flourished during this period of monarchy. The prophets Daniel and Ezekiel flourished during the seventy years of the period of captivity between 588 and 518 B. C. .

Having given this brief history of the Jews (a) from the earliest times to the time of their captivity, and (b) of the destruction of their temple at Jerusalem by Nebuchadnezzar, we will now speak of their temple itself known as the Temple of Solomon, because it was finished and founded by that king. But, as the temple was the successor of their Tabernacle, we will first speak of the Tabernacle.

## V.

The word tabernacle comes from Latin *tabernaculum*, a tent, which word itself comes from *tabula*, a table or a thing spread. The root of the word is *tan*, to project, to spread. Our English words, table, tablet, tableau come from the same root. It means a tent or a removable building. It is so used in the Old Testament,<sup>1</sup> where we read: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!". But the word is specially used for the removable building built by Moses at the bidding of God. After their exodus from Egypt the Israelites were wandering in the wilderness from place to place. It was at this time that Moses was directed to build it.<sup>2</sup> Some Jewish writers speak of it as "a portable temple." It was built and furnished from voluntary contributions of the people.<sup>3</sup> It was a place where they were asked to meet for worship.

It was 30 cubits long, 10 cubits broad and 10 cubits in height. It was surrounded by a court called  
 Its construction "the Court of the Tabernacle." It was divided into two apartments: the inner apartment and the innermost apartment. The inner apartment of the Tabernacle was known as the Sanctuary, or the Holy place, or the first Tabernacle. The apartment within this apartment, i.e. the innermost apartment was known as the Most Holy place, or the Holiest of all, or the Second Tabernacle.

Gold and silver were greatly used in the construction of the Tabernacle and they say that the cost of these precious metals used in the construction of the Tabernacle came to,—to speak in our present coinage—about 30 lacs of Rupees.

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<sup>1</sup> Numbers, XXIV, 5.

<sup>2</sup> Exodus XXV—XXVIII.

<sup>3</sup> Exodus XXV, 3-7; XXXV, 5 *et seq.*

The Tabernacle was entered into only by the priests. They went in twice every day, once in the morning to put out the lamps and once in the evening to light the lamps. The Holy of the Holies, or the most Holy, *i.e.* the innermost apartment, was entered into only by the High priest.

The following articles formed the furniture of the Court of the Tabernacle :—

The furniture of  
the Court of the  
Tabernacle

1. The brazen altar of burnt offerings. It stood at the gate of the court near the centre.
2. The brazen laver. It was of the form of an urn and stood between the above-mentioned altar and the tabernacle itself.

The brazen altar in the Court of the Tabernacle was the place where the Israelites made their burnt offerings. Their offerings were of various kinds. An offering ordinarily meant whatever is offered out of reverence to a superior being as a gift. The offerings of the Jews were divided into, bloody offerings and bloodless offerings.

1. The brazen altar  
of the offerings

- (a) Offerings were generally bloodless gifts. For example, the offerings of tithes (*i.e.* the tenth part of one's income), first fruits, meal bread cakes, ears of corn, parched grain, oil, &c..

Different kinds of  
offerings

- (b) The bloody offerings were the offerings of animals whose blood was shed near the altar. They generally went under the name of sacrifices. In these bloody offerings, the animal sacrificed, either whole or in part, was placed on the altar to be consumed by the fire. Birds and quadrupeds were thus offered as sacrifices on the altar but not fishes. Certain birds and animals were held as lawful for offerings. Others were unlawful.

Among birds most were held as lawful or clean. The dove was the most common. Oxen, sheep and goats were common among the quadrupeds. Wild beasts were unlawful.

(c) Drink offerings accompanied both bloody and bloodless offerings. These drink offerings consisted of wine, a part of which was besprinkled on the animal or bird offered and the rest was given to the priests.

(d) Burnt offerings were those in which the things offered were consumed by the fire.

The second article of furniture for the court of the Tabernacle was the laver which contained water with which the priests washed their hands and feet before entering into the sanctuary. To speak in the language of the Parsi ritual, they performed the *padyah* with the water of this laver.

2. The Brazen  
laver

The furniture of the tabernacle itself consisted of the following articles :—

1. The “golden candlestick” which stood on the left of one when he entered into the sanctuary.

The furniture of  
the Tabernacle

2. The “table of shew-bread” which stood opposite to the candlestick.

3. The “altar of incense” standing between the table of the shew-bread and the candlestick and in front of the fourth article, the “ark of the covenant.”

4. The “ark of the covenant.”

We will examine in some detail what these requisites or articles of the Tabernacle were, because, the candle, the bread and incense are also used in our Parsi rituals.

By the golden candlestick was meant a lamp stand. The principal stem of the stand had three branches. Each branch had two sockets for the oil. The main stem had one socket. So, in all, there were 7 sockets of oil. The lights of these seven sockets were lighted every night and extinguished in the morning. Some say that a part of the 7 lights was kept burning during the day. The light of this lamp-stand lighted both, the table of the shew-bread and the altar of incense. Natural light was excluded from the apartment where this light was burning. This lamp-stand reminds us of the lamp-stand known as *Divi* used in our Fire-temples during the recital of the *Vendidad* at night

2. The shew-bread      The shew-bread of the Jews was something like the *Darûn* or "sacred bread" of the Parsis. It was made of wheat and was unleavened. The number of breads presented as offering was twelve. It represented the twelve tribes of the Israelites. With this bread, salt and incense were also presented on the table. It was called shew-bread, because it was continually shewn and set forth before the Lord. It was changed on every Sabbath-day. The bread removed, on being replaced by a new one, was to be eaten by the priests alone and that also in the sanctuary itself. Our Parsi *Darûn* is first eaten partly by the officiating priest and then it can be eaten by any body else.

3. Altar of incense      The altar of incense was put up in the sanctuary where a priest only could burn the incense. The incense was a special preparation for the altar made up of ordinary frank-incense and other fragrant spices. It was one of the special functions of the priest to burn it on the altar every morning and evening. It was

forbidden to use this special preparation of incense for ordinary purposes.

According to the Exodus,<sup>1</sup> it was a chest of shittim wood  $2\frac{1}{2}$  cubits long,<sup>2</sup>  $1\frac{1}{2}$  cubit broad,<sup>3</sup> and  $1\frac{1}{2}$  cubit high.<sup>4</sup> It was covered with plates of gold.

4. The Arc of the Covenant

Its cover or lid was made of solid gold and it was considered the mercy-seat of the ark. On each end of this mercy-seat, there was an image of gold which had its face inwards as if bending over the ark. These images represented winged cherubim. This chest or ark contained the following articles :—

1. A golden pot containing 3 quarts of manna. Manna was a kind of food said to have been miraculously supplied to the Israelites for 40 years during their wanderings in the wilderness. Each of them got about 3 quarts of this food as their daily meal of bread. So, the golden pot contained this quantity to remind them of that event. A particular kind of food which is the product of a tree or shrub in Syria is still known by that name.

Articles contained in the Arc

2. The rod of Aaron. Aaron was the brother of Moses who was appointed the chief priest of the Tabernacle. According to the *Numbers*, Ch. XVII, God had ordered Moses to direct that the heads of the twelve tribes should present a rod. God would make one of these rods bud miraculously. Moses did accordingly and the rod of Aaron, who was intended to be the chief priest, was made to bud miraculously.

3. The tables of the Testimony, *i.e.* of the Ten Commandments, said to have been miraculously written by God and which constituted the covenant between Him and the Israelites.

<sup>1</sup> XXV, 10 *et seq.*    <sup>2</sup> *i. e.* about  $3\frac{1}{2}$  feet.    <sup>3</sup> *i. e.*  $2\frac{1}{2}$  feet.    <sup>4</sup> A cubit was 18 inches.

After constructing the tabernacle as enjoined by God, Moses duly consecrated it. He was ordered to prepare  
 Consecration of the Tabernacle "an oil of holy ointment" made out of different fragrant spices and to coat the sanctuary, its furniture and utensils with that oil.<sup>1</sup>

Aaron, the brother of Moses, was appointed the minister of this Tabernacle. He also was ordered to be consecrated or anointed with this oil.

The Tabernacle was always to be erected in the middle of the camp. The priests who attended it and the Levites<sup>2</sup> were to have their tents in its neighbourhood.

The Tabernacle was first created by Moses on the first day of the first month of the second year from the date of the Exodus. The families of the Gershonites, the Merarites and the Kohathites, who belonged to the tribe of Levi had the care of the Tabernacle. It was they who carried it from place to place. A Divine Light or Glory was believed to accompany the Tabernacle wherever it was carried. It was called the *Shekinah*. It seems to correspond with the Zoroastrian *khoreh* ('Kharenaniha Mazdadhâta,' i.e. "the Mazda-created Glory") which is supposed to hover over the great Fire temples.\* It was this Divine Light which directed the wandering Jews to march or rest with their Tabernacle. The Divine Light rested over their camp and over the Tabernacle during the day in the form of a cloud and during the night in the form of a fire. This cloud and fire assumed the shapes of pillars. When God wished the Jews to move on from their place of rest, the *Shekinah* moved on. That was the signal to

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\* Exodus XXX, 23-29.

<sup>1</sup> The Levites were the descendants of Levi. In the work of the Tabernacle they were subordinate to the priests who belonged to the tribe of Aaron.

<sup>2</sup> *Âtash Nyâish*: 'gorzeh khoreh awazâyâd Âtash Behrâm . . .'

march. When it rested at a place, it was a signal to stop, to put up a camp for rest, and to re-erect the Tabernacle.

The Tabernacle moved on from place to place. When they entered Canaan it was erected at Gilgal where it remained till the final conquest of Palestine by the Jews when it was set up at Shiloh. It remained there for about 300 or 400 years. In the time of Saul it was at Nob. In the reign of David it was removed to Gibeon, where it was in the beginning of Solomon's reign. Solomon took it from there and placed it in his Temple.

The feast of the tabernacle which was latterly celebrated in the autumn from the 15th to the 23rd of their seventh month *Tisri* (October, corresponding to the *Tishtrya* or *Tir* month of the Parsis) was one of the three great festivals of the Jews when all the people generally met at Jerusalem. It was intended to commemorate the abovementioned event of their past history, *viz.* their wanderings in the wilderness when they lived in tents. To remind them of the event and of the conditions of the time, the people generally lived during the feast in booths erected on the tops of their houses. The booths were made of the branches of trees, especially of the trees of the citron, the palm, the olive and the willow. These booths represented the tents in which the Israelites lived in the wilderness.

## VI.

### THE TEMPLE OF SOLOMON.

We saw above, that the Jews had constructed their tabernacle in the wilderness as designed by Moses who was advised by God in the matter. Even after entering into Canaan, and



even after the conquest of Palestine, they continued to worship in this tabernacle which was a movable structure and was designed for a wandering tribe. They continued to worship in it for about 447 years after their entry into Canaan.

David at first thought of removing the ark to Jerusalem and then of erecting a Temple for its abode. When the Philistines heard of his becoming the king of the Hebrews, they led an army against him. He turned victorious and thereupon thought of housing the ark at Jerusalem. He, therefore, ordered the priests and a large number of young men and the Levites to go to Kirjathjearim to bring up the ark from thence to Jerusalem. The priests went there and brought it out of the house of Aminadab and placed it upon a new cart.<sup>1</sup> The people and their children as well as the oxen drew the cart. King David and the people sang psalms and played upon musical instruments and danced in the procession of the ark. When the procession reached Chidon, the oxen stumbled. A Hebrew named Uzzah, fearing lest the ark might fall, put forth his hand to hold and steady it. But he was not a priest, and had no right, therefore, to touch the sacred ark, which would have been desecrated and polluted by his touch. So, God at once smote him dead. The king was frightened at this sight, lest a misfortune may happen to him. He did not, therefore, take the ark to his own place but placed it in the house of a righteous man named Obededom. This brought good fortune and wealth to Obededom. Three months after, the king was thereupon emboldened and he arranged to carry the ark to Jerusalem. Another procession was formed and the ark was taken to Jerusalem. In the procession

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<sup>1</sup> Josephus' Antiquities, Bk. VII, Ch. IV, 2, Whiston's translation revised by Rev. Shilleto (1889), Vol. II, p. 15.

David himself sang and played on the instruments and danced. Thereupon his wife Michal, the daughter of Saul, upbraided him for dancing thus in an undignified manner in the midst of slaves and hand-maids. "He replied, that he was not ashamed to do what was acceptable to God."<sup>1</sup>

Then David thought of building a temple, worthy of his nation and worthy of the splendid service which they conducted, wherein he could locate the ark. According to the Chronicles (I,

David's pre-  
parations to  
build a Temple

Chronicles XVII, 1) he said to Nathan the prophet: "Lo, I dwell in an house of cedars, but the ark of the covenant of the Lord remaineth under curtains." By these words, he meant to say, that he did not like the state of affairs, that, although he lived in a palatial building, the ark of the covenant should still be lodged in the Tabernacle, a removable building made of curtains, that was suited to a wandering people. He, therefore, liked to build a Temple to supercede the Tabernacle. Nathan liked the idea, but as David had defiled himself with the slaughter of his enemies in many wars, God had destined that the Temple should be built, not by David, but, by his son Solomon.\* However, the scheme and the design were those of David. He designed and planned the building and selected the place of its location. Not only that, but he collected all the materials for it. He is believed to have collected about 100,000 talents\* of gold and 1,000,000 talents of silver, besides a large quantity of brass, iron, stone, timber, &c. for the Temple. Moreover he collected workmen for the purpose (I Chronicles XXII 14, 15).

<sup>1</sup> *Vide* Josephus' Antiquities, Bk. VII., Chap. IV, 3.    <sup>2</sup> *Ibid.* chap. IV, 4.

\* A Hebrew talent was equal to 93½ lbs. So 1,000,000 talents of gold came to about 4185 tons of gold. Similarly 1,000,000 of silver came to about 41,850 tons of silver. As a denomination of silver a talent of silver came to about £340 to 396. So 1,000,000 talents came to about £3,96,000,000.

Solomon carried on the work of his father. We will now describe Solomon's work of the temple on the authority of the book of Kings (I Kings V-VIII). We will also see what Josephus says on the subject in his *Antiquities of the Jews*.<sup>1</sup>

According to Josephus, Solomon wrote the following letter to king Hiram asking his help in the work of the Temple:

Solomon's  
letter to Hiram  
for the Temple

"Know that my father would have built a temple to God, but was hindered by wars and continual expeditions; for he did not leave off overthrowing his enemies till he made them all subject to tribute. But I give thanks to God for the peace I at present enjoy, and on that account I am at leisure, and design to build a house to God, for God foretold to my father that such a house should be built by me. Wherefore I desire you to send some of your subjects with mine to mount Lebanon to cut down timber, for the Sidonians are more skilful than our people in cutting wood. As for wages to the woodmen, I will pay whatever price you shall fix."<sup>2</sup>

Josephus has based this letter and Hiram's reply to it upon the book of Kings (I Kings, V, 3-10).

Hiram of Tyre accepted Solomon's request and offered to send free of cost timber or wood of cedar and fir tree from Mount Lebanon by sea route to Solomon's dominions. Hiram asked in return food for his household.\* Solomon accepted this arrangement and arranged to send to Hiram every year twenty thousand measures

Hiram's reply  
and mutual  
arrangements

<sup>1</sup> The Works of Josephus, Bk. VIII, Chaps. II-IV. Whiston's Translation revised by Rev. Shilleto (1889) Vol. II, pp. 80-94.

<sup>2</sup> Josephus' *Antiquities*, Bk. VIII, Ch. II, 6.      \* I Kings V, 9.

of wheat and twenty measures of pure oil.<sup>1</sup> Josephus uses the word 'cor' instead of the Biblical word measure. Now each 'cor' is said to contain ten baths or  $11\frac{1}{2}$  bushels. Therefore, 20,000 measures or cors would come to about 222,222 $\frac{2}{3}$  bushels. Taking 80 lbs. for a bushel, the quantity comes to 17,777,760 lbs., *i.e.*, to about 7,936 tons.

As to the oil, the Book of Kings gives "twenty measures of pure oil," but Josephus gives 20,000 baths. If we take Josephus's interpretation of "twenty measures," 20,000 baths came to 150,000 gallons, because a Hebrew bath came to  $7\frac{1}{2}$  gallons.

According to Josephus,<sup>2</sup> Solomon began to build the Temple in the fourth year of his reign, 592 years after the Exodus, 1022 years after Abraham's arrival at Canaan from Mesopotamia, 1440 years after the Deluge and 3102 years after the birth of Adam. It was 240 years after the building of the city of Tyre. The Old Testament

(I Kings VI-1) says that it was 480 years after the Exodus. Herein, Josephus differs from the Old Testament.

Solomon raised a camp of 30,000 Israelites. 10,000 out of these went to Lebanon in turn for a month to cut the trees and prepare the timber, &c. The remaining 20,000 worked at home, *i.e.*, at the place of the temple itself. Therefore, each batch had to be at Lebanon every fourth month. Adoram was at the head of these workmen. Seventy thousand non-Israelite workmen had

<sup>1</sup> One measure of liquid came to about 20 pints. So 20 measures meant 400 pints.

<sup>2</sup> Antiquities, Bk. VIII, Ch. III, 1.

to work as carriers of burdens. 80,000 worked in the mountains to cut and prepare stones. Besides his own officers 3,300 persons worked as overseers. He had, thus, in all, 180,000 workmen, of whom 3,300 were special overseers.

The foundations of the Temple were laid very deep in the ground. The building was of white stone prepared at the quarries themselves. Most of the materials were brought ready made. The book of Kings (I Kings VI 2-3) gives the following measurements.

The size of the  
Temple

Measurements of the Building itself :

Length 60 cubits,<sup>1</sup> *i. e.*, about 105 feet.

Breadth 20   "   "   "   35   "

Height 30   "   "   "   52½   "

Measurements of the Porch :

Length 20 cubits, *i. e.*, about 35 feet.

Breadth 10   "   "   "   17½ feet.

Josephus gives the following figures :

Length 60 cubits,

Breadth 20 cubits,

Height 60 cubits.

Again Josephus says : " There was another building erected over it, equal to it in its proportions, so that the entire height of the temple was 120 cubits" (*i. e.* 210 feet).

Josephus gives the same figures for the length and breadth of the porch but adds that it was 120 cubits high.

The temple faced the East. Josephus adds that Solomon "also built round about the Temple thirty small rooms, which

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<sup>1</sup> According to Beeton, a cubit measured 21 inches.

might include the whole temple, by their closeness one to another, and by their number and outward position round it. He also made passages through them, that one might pass from one into another. Every one of these rooms was five cubits in breadth, and the same in length, but twenty in height. Above these there were other rooms, and others above them, equal both in their proportions and number; so that they reached a height equal to the lower part of the house; for the upper part had no buildings about it. The roof that was over the house was of cedar."<sup>1</sup>

The Temple was surrounded by a partition or wall, called 'Gison,' three cubits, *i. e.* about five feet in height, to keep away the multitude from the Temple, and "to signify that it was a place that was open only to the priests."<sup>2</sup>

Outside this Temple wherein the priests alone could enter, there was another Temple for all the people that were "pure and observant of the laws."<sup>3</sup> This outer temple was built on ground prepared by filling up an adjoining valley which was about 400 feet deep.

Josephus seems to have based a good deal of his description of the Temple on the account given in the Book of Kings, but a good deal also seems to have been taken from some other source or sources. As it is, his description shows that, it was a unique building—unique, not only for the time when it was built, but unique even for later and even for the present times. For example, he amplifies a little the statement of the Book of Kings, *viz.*, he "covered the house with beams and

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<sup>1</sup> Josephus, Bk. VIII, Ch. III-2.

<sup>2</sup> *Ibid.* Bk. VIII, Ch. III, 9.

<sup>3</sup> *Ibid.* Bk. VIII, chap. III, 9.

planks of cedar" (I Kings, VI, 9), and says, "he enclosed the walls with boards of cedar, and had them gilt over, so that the whole temple shone, and dazzled the eyes of such as entered by the splendour of the gold that was on every side of them."<sup>1</sup>

The whole structure of the Temple was of polished stones set into one another so excellently, that one could not easily discern the joints.

Solomon divided the Temple into two parts. The inner part which was the most holy place was twenty cubits square. The outer part which was known as the sanctuary was 40 cubits square.

Division of the  
inside of the  
Temple and its  
decoration

The doors were overlaid with gold. Curtains of blue and purple were hanging in the different parts of the Temple.

The inner part, *viz.*, the most holy place, had two cherubims of solid gold, each five cubits high, and with wings stretched out five cubits. They were so placed as to have one of their wings touching the wall and the other wing touching the wing of another so as to form a covering over the ark which was placed between them. The floors also were, like the doors, overlaid with golden plates. "And, to say all in one word," says Josephus, "he left no part of the temple, either internal or external, not overlaid with gold." (Bk. VIII. Chap. III, 3).

Solomon then sent for an artificer named Hiram from Tyre. He was skilful in all kinds of work, but especially in gold, silver and brass work, and he decorated the Temple under the instructions of Solomon.

Hiram, the  
artificer

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<sup>1</sup> Josephus, Bk. VIII, Ch. III, 2.

His principal work was that of erecting two brass pillars eighteen cubits in height, and twelve cubits in circumference. The thickness of the brass on the pillars was four fingers. The chapters or capitals, *i. e.*, the upper parts of the pillars had all lily work upon them. They were elevated five cubits above the pillars. They had round about them, all net-work interwoven with small palms made of brass which covered the lily work. To all this work 200 pomegranates were hung in two rows. These pillars stood at the entrance of the porch. One of these pillars was called Jachin and it stood on the right. The other was called Boaz and it stood on the left.

Hiram's other principal work in the Temple was a brazen sea or a hemispherical laver ten feet in diameter and with the thickness of a palm. It stood on a short pillar which had twelve oxen, three of which faced each of the four winds, *i. e.* the four sides of heaven. The laver rested on these twelve oxen. The laver was capable of containing 3000 baths, *i. e.* 22,500 gallons. This brazen laver was for the priests to wash their hands and feet before their entering into the Temple.

There were ten other brazen bases or stands for ten other lavers each containing forty baths, *i. e.* 300 gallons. The bases were known as Mechonothe. Five of these lavers were on the left and five on the right of the Temple. They were intended to clean the entrails and feet of the animals that were offered as burnt offerings.

Hiram also prepared a brazen altar twenty cubits long, twenty cubits broad, and ten cubits high, over which the burnt offerings were made. There were also pots, shovels, basons, snuffers, tongs and other utensils of brass to be used on the altar.



Then there was a large golden table for the loaves of God.

Utensils

There were 10,000 small tables for the cups and vials of which there were 20,000 of gold and 40,000 of silver. There were 10,000 candlesticks, *i. e.* lamp stands. All these utensils were placed in the outer sanctuary. Then there were 80,000 pouring vessels and 1,00,000 vials made of gold and 2,00,000 vials made of silver. There were 80,000 golden and 1,60,000 silver dishes to offer kneaded fine flour at the altar. There were 60,000 gold and 1,20,000 silver basons or basins, *i. e.* hollow dishes wherein flour was mixed with oil. There were 20,000 gold and 40,000 silver utensils, known as the "measures of Moses called Hin and Assaron."<sup>1</sup> There were 20,000 golden censers to carry incense into the temple. There were 50,000 other censers for carrying fire from the great altar to the little altar.

Garments

There were 1,000 sacerdotal garments "with the long robes, and the oracle, and the precious stones." These were for the High priests. There were 10,000 sacerdotal garments of fine linen with purple girdles for the ordinary priests. There were 200,000 linen garments for the Levite singers.

Musical instruments

Of the musical instruments, there were 200,000 trumpets and 40,000 musical instruments called Nablæ and Cinyræ (*i. e.* psalteries and harps) made of a compound of gold and silver for singing hymns.

The consecration of the Temple and the removal of the Ark therein

On finishing the Temple, Solomon fixed the day of the Feast of the Tabernacle for consecrating it and for placing the Ark of the Covenant in it. He wrote to the heads of all the Hebrew tribes and invited them and their people to attend at the

<sup>1</sup> Josephus' Antiquities, Bk. VIII, Chap. III, 8.

celebration. On the day of the feast, when all the people assembled, a procession was formed.

The king and the levites walked first carrying drink-offerings and besprinkling them on the ground. The blood of animals sacrificed on the occasion was also sprinkled on the ground. A large quantity of incense was burnt. The air became full of the odour of the incense, to such an extent that it reached people at a distance and they took it as "a token of God's presence, and, as men thought, of his habitation in this newly built and consecrated place."<sup>1</sup> They sang and danced until they reached the Temple. When the procession reached the Temple with the Ark, the people stopped and the priests entered. They carried the Ark and placed it between the two cherubims under their wings. The Ark then contained the two stone tablets containing the ten commandments communicated by God to Moses on Mount Senai. The candlestick, the table and the golden altar of the Tabernacle were placed in the Temple in the positions they occupied at first in the Tabernacle.

When the Ark was placed in the Temple and when the priests retired, a cloud suddenly appeared and spread itself in the temple. It made the temple so much dark that people could not observe one another, but it was "a visible image and glorious token of God's having descended into this temple" (Josephus Bk. VIII, Ch. IV, 2).

Having finished the Temple, Solomon consecrated it and celebrated its erection by a feast. He then prayed to God that He may grant the prayers that may be asked in the Temple : *e.g.*, the prayers for the suppression of plague and famine, and those

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<sup>1</sup> Josephus' Antiquities, Book VIII, Ch. IV, 1.

for victory. He prayed that he and his people may walk in the path of God. He then offered a sacrifice of peace (*i.e.* for thanksgiving). He offered 22,000 oxen and 1,20,000 sheep<sup>1</sup>. He then offered burnt offerings, meat offerings and the fat of the grace offerings. He then observed the Feast of the Tabernacle and feasted the people for fourteen days.

Then Solomon had a vision in which God made a covenant that if Solomon and his people followed his commandments, he would fulfil their prayers; if not, they would all be expelled.

About twenty years after the building of the Temple, Solomon, in appreciation of the service of Hiram, the king of Tyre, gave him twenty cities in the land of Galilee. These cities are called the "land of Cabul." (I Kings, IX. 13.)

Then the queen of Sheba, hearing of the fame of Solomon and his Temple, came to see him and his Temple. She was pleased with what she saw at the Temple. She presented to the king 120 talents of gold.

## VII.

### B.—HISTORY OF THE TEMPLE OF SOLOMON, ESPECIALLY IN ITS RELATION TO ANCIENT PERSIA.

Having given an outline of the preliminary history of the Temple and of its builders and worshippers and having described the principal events in the History of the Jews that brought about the erection of the Temple and having described the Temple itself at some length, I will now proceed to give a short history of the Temple, especially in the matter of its relation to ancient Persia.

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<sup>1</sup> Compare with this the Avesta offering of 100 horses, 1000 oxen and 10000 sheep (Abân Yasht 21, 25, 29 *et seq.*)

During the period of 400 years, during which Jerusalem remained in the hands of the progeny of Solomon, the Temple saw several vicissitudes of fortune. About thirty years after its erection, it was plundered by Shishak, the king of Egypt. Then, now and then, it remained out of repairs for several years. Two kings of the line of David, Jehoash or Joash and Josiah are specially mentioned by the Book of Kings as having repaired it.

It was during the reign of Jehoiakim, the last but two of the rulers in David's line, that the ancient Persians came into contact with the Jews and with their Temple at Jerusalem.

The Historical  
connection of  
Christianity,  
through  
Judaism, with  
Zoroastrinism  
began in the  
reign of  
Jehoiakim

Christianity is said to have, what is called, a great historical connection with Zoroastrinism. That connection is through Judaism which was the predecessor of, and which gave birth to Christianity. This historical connection began in the reign of Jehoiakim. Nebuchadnezzar, the king of Babylon, invaded Jerusalem during his time. According to the Book of Kings (II Kings, XXIV, 1), Jehoiachim submitted to him and remained under his vassalage for three years, and then rebelled. Nebuchadnezzar, therefore, sent an army against him. In the meantime, Jehoiachim was succeeded by his son Jehoiachin. In the eighth year of his reign, Nebuchadnezzar again invaded Jerusalem, destroyed the Temple and took away its treasures. He carried 10,000 captives to Babylon. Jehoiachin was also taken prisoner and his uncle Mattaniah was placed on the throne under the name of Zedekiah. He reigned eleven years and then rebelled against Nebuchadnezzar. The latter, therefore, again invaded Jerusalem, again destroyed it and put out the eyes of Zedekiah. Zedekiah may be said to have been the last king of Judea.

We learn from Jeremiah (XXXIX-3), that, among the princes of Babylon who accompanied Nebuchadnezzar, there was also a Persian Magi. It says:

“And all the princes of the king of Babylon came in, and sat in the middle gate, *even* Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the king of Babylon.”

By the word “Rab-mag” Jeremiah refers to the chief of the Magis.

During the first capture of Jerusalem, the Temple of Jerusalem was entered into by the people of Nebuchadnezzar, and among them, by the Persians. The sacred gold and silver vessels were taken away and the Temple itself was set on fire. The king's palace was burnt and the city itself is said to have been destroyed upto its very foundation.

We saw from the above passage of Jeremiah that there were Persians in the army of Nebuchadnezzar during his invasion of Jerusalem. But the Pahlavi books and the writings of Mahomedan authors connect the ancient Persians more directly with the conquest of Jerusalem. The Pahlavi books refer to the capture of Jerusalem and the dispersion of the Jews. The Minokherad says of King Lohrasp, that it was he who took Jerusalem and dispersed the Jews. It says (Chap. XXVII 64-67):

The connection of the ancient Persians with Jerusalem, according to the Pahlavi writings. King Lohrâsp according to the Minokherad
 

 ۴ و ۵ و ۶ و ۷ و ۸ و ۹ و ۱۰ و ۱۱ و ۱۲ و ۱۳ و ۱۴ و ۱۵ و ۱۶ و ۱۷ و ۱۸ و ۱۹ و ۲۰ و ۲۱ و ۲۲ و ۲۳ و ۲۴ و ۲۵ و ۲۶ و ۲۷ و ۲۸ و ۲۹ و ۳۰ و ۳۱ و ۳۲ و ۳۳ و ۳۴ و ۳۵ و ۳۶ و ۳۷ و ۳۸ و ۳۹ و ۴۰ و ۴۱ و ۴۲ و ۴۳ و ۴۴ و ۴۵ و ۴۶ و ۴۷ و ۴۸ و ۴۹ و ۵۰ و ۵۱ و ۵۲ و ۵۳ و ۵۴ و ۵۵ و ۵۶ و ۵۷ و ۵۸ و ۵۹ و ۶۰ و ۶۱ و ۶۲ و ۶۳ و ۶۴ و ۶۵ و ۶۶ و ۶۷ و ۶۸ و ۶۹ و ۷۰ و ۷۱ و ۷۲ و ۷۳ و ۷۴ و ۷۵ و ۷۶ و ۷۷ و ۷۸ و ۷۹ و ۸۰ و ۸۱ و ۸۲ و ۸۳ و ۸۴ و ۸۵ و ۸۶ و ۸۷ و ۸۸ و ۸۹ و ۹۰ و ۹۱ و ۹۲ و ۹۳ و ۹۴ و ۹۵ و ۹۶ و ۹۷ و ۹۸ و ۹۹ و ۱۰۰ و ۱۰۱ و ۱۰۲ و ۱۰۳ و ۱۰۴ و ۱۰۵ و ۱۰۶ و ۱۰۷ و ۱۰۸ و ۱۰۹ و ۱۱۰ و ۱۱۱ و ۱۱۲ و ۱۱۳ و ۱۱۴ و ۱۱۵ و ۱۱۶ و ۱۱۷ و ۱۱۸ و ۱۱۹ و ۱۲۰ و ۱۲۱ و ۱۲۲ و ۱۲۳ و ۱۲۴ و ۱۲۵ و ۱۲۶ و ۱۲۷ و ۱۲۸ و ۱۲۹ و ۱۳۰ و ۱۳۱ و ۱۳۲ و ۱۳۳ و ۱۳۴ و ۱۳۵ و ۱۳۶ و ۱۳۷ و ۱۳۸ و ۱۳۹ و ۱۴۰ و ۱۴۱ و ۱۴۲ و ۱۴۳ و ۱۴۴ و ۱۴۵ و ۱۴۶ و ۱۴۷ و ۱۴۸ و ۱۴۹ و ۱۵۰ و ۱۵۱ و ۱۵۲ و ۱۵۳ و ۱۵۴ و ۱۵۵ و ۱۵۶ و ۱۵۷ و ۱۵۸ و ۱۵۹ و ۱۶۰ و ۱۶۱ و ۱۶۲ و ۱۶۳ و ۱۶۴ و ۱۶۵ و ۱۶۶ و ۱۶۷ و ۱۶۸ و ۱۶۹ و ۱۷۰ و ۱۷۱ و ۱۷۲ و ۱۷۳ و ۱۷۴ و ۱۷۵ و ۱۷۶ و ۱۷۷ و ۱۷۸ و ۱۷۹ و ۱۸۰ و ۱۸۱ و ۱۸۲ و ۱۸۳ و ۱۸۴ و ۱۸۵ و ۱۸۶ و ۱۸۷ و ۱۸۸ و ۱۸۹ و ۱۹۰ و ۱۹۱ و ۱۹۲ و ۱۹۳ و ۱۹۴ و ۱۹۵ و ۱۹۶ و ۱۹۷ و ۱۹۸ و ۱۹۹ و ۲۰۰ و ۲۰۱ و ۲۰۲ و ۲۰۳ و ۲۰۴ و ۲۰۵ و ۲۰۶ و ۲۰۷ و ۲۰۸ و ۲۰۹ و ۲۱۰ و ۲۱۱ و ۲۱۲ و ۲۱۳ و ۲۱۴ و ۲۱۵ و ۲۱۶ و ۲۱۷ و ۲۱۸ و ۲۱۹ و ۲۲۰ و ۲۲۱ و ۲۲۲ و ۲۲۳ و ۲۲۴ و ۲۲۵ و ۲۲۶ و ۲۲۷ و ۲۲۸ و ۲۲۹ و ۲۳۰ و ۲۳۱ و ۲۳۲ و ۲۳۳ و ۲۳۴ و ۲۳۵ و ۲۳۶ و ۲۳۷ و ۲۳۸ و ۲۳۹ و ۲۴۰ و ۲۴۱ و ۲۴۲ و ۲۴۳ و ۲۴۴ و ۲۴۵ و ۲۴۶ و ۲۴۷ و ۲۴۸ و ۲۴۹ و ۲۵۰ و ۲۵۱ و ۲۵۲ و ۲۵۳ و ۲۵۴ و ۲۵۵ و ۲۵۶ و ۲۵۷ و ۲۵۸ و ۲۵۹ و ۲۶۰ و ۲۶۱ و ۲۶۲ و ۲۶۳ و ۲۶۴ و ۲۶۵ و ۲۶۶ و ۲۶۷ و ۲۶۸ و ۲۶۹ و ۲۷۰ و ۲۷۱ و ۲۷۲ و ۲۷۳ و ۲۷۴ و ۲۷۵ و ۲۷۶ و ۲۷۷ و ۲۷۸ و ۲۷۹ و ۲۸۰ و ۲۸۱ و ۲۸۲ و ۲۸۳ و ۲۸۴ و ۲۸۵ و ۲۸۶ و ۲۸۷ و ۲۸۸ و ۲۸۹ و ۲۹۰ و ۲۹۱ و ۲۹۲ و ۲۹۳ و ۲۹۴ و ۲۹۵ و ۲۹۶ و ۲۹۷ و ۲۹۸ و ۲۹۹ و ۳۰۰ و ۳۰۱ و ۳۰۲ و ۳۰۳ و ۳۰۴ و ۳۰۵ و ۳۰۶ و ۳۰۷ و ۳۰۸ و ۳۰۹ و ۳۱۰ و ۳۱۱ و ۳۱۲ و ۳۱۳ و ۳۱۴ و ۳۱۵ و ۳۱۶ و ۳۱۷ و ۳۱۸ و ۳۱۹ و ۳۲۰ و ۳۲۱ و ۳۲۲ و ۳۲۳ و ۳۲۴ و ۳۲۵ و ۳۲۶ و ۳۲۷ و ۳۲۸ و ۳۲۹ و ۳۳۰ و ۳۳۱ و ۳۳۲ و ۳۳۳ و ۳۳۴ و ۳۳۵ و ۳۳۶ و ۳۳۷ و ۳۳۸ و ۳۳۹ و ۳۴۰ و ۳۴۱ و ۳۴۲ و ۳۴۳ و ۳۴۴ و ۳۴۵ و ۳۴۶ و ۳۴۷ و ۳۴۸ و ۳۴۹ و ۳۵۰ و ۳۵۱ و ۳۵۲ و ۳۵۳ و ۳۵۴ و ۳۵۵ و ۳۵۶ و ۳۵۷ و ۳۵۸ و ۳۵۹ و ۳۶۰ و ۳۶۱ و ۳۶۲ و ۳۶۳ و ۳۶۴ و ۳۶۵ و ۳۶۶ و ۳۶۷ و ۳۶۸ و ۳۶۹ و ۳۷۰ و ۳۷۱ و ۳۷۲ و ۳۷۳ و ۳۷۴ و ۳۷۵ و ۳۷۶ و ۳۷۷ و ۳۷۸ و ۳۷۹ و ۳۸۰ و ۳۸۱ و ۳۸۲ و ۳۸۳ و ۳۸۴ و ۳۸۵ و ۳۸۶ و ۳۸۷ و ۳۸۸ و ۳۸۹ و ۳۹۰ و ۳۹۱ و ۳۹۲ و ۳۹۳ و ۳۹۴ و ۳۹۵ و ۳۹۶ و ۳۹۷ و ۳۹۸ و ۳۹۹ و ۴۰۰ و ۴۰۱ و ۴۰۲ و ۴۰۳ و ۴۰۴ و ۴۰۵ و ۴۰۶ و ۴۰۷ و ۴۰۸ و ۴۰۹ و ۴۱۰ و ۴۱۱ و ۴۱۲ و ۴۱۳ و ۴۱۴ و ۴۱۵ و ۴۱۶ و ۴۱۷ و ۴۱۸ و ۴۱۹ و ۴۲۰ و ۴۲۱ و ۴۲۲ و ۴۲۳ و ۴۲۴ و ۴۲۵ و ۴۲۶ و ۴۲۷ و ۴۲۸ و ۴۲۹ و ۴۳۰ و ۴۳۱ و ۴۳۲ و ۴۳۳ و ۴۳۴ و ۴۳۵ و ۴۳۶ و ۴۳۷ و ۴۳۸ و ۴۳۹ و ۴۴۰ و ۴۴۱ و ۴۴۲ و ۴۴۳ و ۴۴۴ و ۴۴۵ و ۴۴۶ و ۴۴۷ و ۴۴۸ و ۴۴۹ و ۴۵۰ و ۴۵۱ و ۴۵۲ و ۴۵۳ و ۴۵۴ و ۴۵۵ و ۴۵۶ و ۴۵۷ و ۴۵۸ و ۴۵۹ و ۴۶۰ و ۴۶۱ و ۴۶۲ و ۴۶۳ و ۴۶۴ و ۴۶۵ و ۴۶۶ و ۴۶۷ و ۴۶۸ و ۴۶۹ و ۴۷۰ و ۴۷۱ و ۴۷۲ و ۴۷۳ و ۴۷۴ و ۴۷۵ و ۴۷۶ و ۴۷۷ و ۴۷۸ و ۴۷۹ و ۴۸۰ و ۴۸۱ و ۴۸۲ و ۴۸۳ و ۴۸۴ و ۴۸۵ و ۴۸۶ و ۴۸۷ و ۴۸۸ و ۴۸۹ و ۴۹۰ و ۴۹۱ و ۴۹۲ و ۴۹۳ و ۴۹۴ و ۴۹۵ و ۴۹۶ و ۴۹۷ و ۴۹۸ و ۴۹۹ و ۵۰۰ و ۵۰۱ و ۵۰۲ و ۵۰۳ و ۵۰۴ و ۵۰۵ و ۵۰۶ و ۵۰۷ و ۵۰۸ و ۵۰۹ و ۵۱۰ و ۵۱۱ و ۵۱۲ و ۵۱۳ و ۵۱۴ و ۵۱۵ و ۵۱۶ و ۵۱۷ و ۵۱۸ و ۵۱۹ و ۵۲۰ 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‘Min Kai Lohrâsp sud denman yehvunt aighash...Aurislam (Jerusalem) i yahudân bara afrunt u Yahudân vashuft u pargandeh kard.’ (Dastur Darab Peshotan's text, p. 47.)

Thus, we see, that, while the Old Testament says that it was Nebuchadnezzar the Babylonian who destroyed Jerusalem and scattered the Jews, and that a Magian prince was with his army, the Pahlavi text says, that it was Lohrâsp the Persian king who destroyed Jerusalem and dispersed the Jews.

“This writing was sent to Âdar Frobag by a venerable chief of Iranian descent. His ancestors had, for the purpose of dethroning a ruler perverse, evil doing, and following a gross devil-worshipping and harmful religion, gone under the leadership of and as the allies of Bakhtenarsiya into the midst of that martial tribe. And king Kai Lohrâsp had sent them with Bakhtenarsiya from Iranshehr to Arume-mukaddas, where the faithful who had a conception of the good religion, were believers in, and had a knowledge of the tenets of the religion of Jamshed of the noble race.”<sup>1</sup>

We learn from this passage of the Dinkard that king Lohrasp had sent the Irânians from Iran to Jerusalem with Nebuchadnezzar.

\* The Dinkard, by Dastur Dr. Peshotan Byramji Sanjana, Vol. IX, pp. 611-612. p. 476 of the text. *Vide* also S. B. E., XLVII, pp. 120-121, Dinkard Bk. V, Chap. I, 4-6.

Tabari<sup>1</sup> throws some further light upon the relations between Lohrasp and Nebuchadnezzar. It says that Lohrasp was the king of Persia. He had his residence at Balkh. He sent his general Nebuchadnezzar to Iraq, Seria, Yemen, and to the western countries upto the very frontiers of Roum. Nebuchadnezzar went with a large army, as directed, to Syria, took Damas (Damascus) and sent a general to Jerusalem to take it. A descendant of David was ruling there. He made peace with the general who returned with a number of hostages to where his master Nebuchadnezzar was. The Israelites then revolted against their king, saying he had no right to surrender and make peace without fighting. They killed their king. The general informed Nebuchadnezzar of this event. Then Nebuchadnezzar himself went to Jerusalem and destroyed the city and killed its inhabitants.

From this version of Tabari we learn that Nebuchadnezzar was a general of king Lohrâsp and was ruling over the western country on behalf of his master Lohrâsp. Tabari says that he was a personage of great importance in Persia (*très considéré en Perse*)<sup>2</sup> and was descended from Goudrez.

Maçoudi, who lived in the commencement of the fourth century A. D. and who wrote long before Tabari, says of Bokhtnaçar (Nebuchadnezzar) that he was the governor or satrap of Irak and of the country of the Arabs,<sup>3</sup> on behalf of the king of Persia whose capital was at Balkh.<sup>4</sup> Maçoudi also says that some persons

<sup>1</sup> Tabari, traduit par Zotenberg, I, p. 491 *et seq.*      <sup>2</sup> Tabari, Vol. I, p. 499.  
<sup>3</sup> *مرزبان العراق والعرب من قبل ملك فارس*      <sup>4</sup> Maçoudi, traduit par Barbier de Meynard, I, p. 117.

take Nebuchadnezzar to be an independent king, but that he does not think so.<sup>1</sup>

We must note here, that, even before the Captivity, the Jews seem to have come into some contact with the Persians. The kingdom of the Israelites had fallen long before—about 130 years before—the fall of the kingdom of Judah. That kingdom had fallen at the hands of the Assyrian king Shalmanezar. This king had planted in the country of the Israelites people from the inner parts of Persia and Media. Josephus says on this point :

“ Now as to Shalmanezar, when he removed the Israelities out of their country, he placed therein instead the nation of the Cuthæans, who had formerly belonged to the inner parts of Persia and Media, but were now called Samaritans, as they took the name of the country to which they were removed. But the king of Babylon, who brought out the two tribes, placed no other nation in their country, by which means all Judæa and Jerusalem and the temple continued to be deserted for seventy years. And the entire interval of time from the captivity of the Israelites to the carrying away of the two tribes was a hundred and thirty years, six months, and ten days.”<sup>2</sup>

## VIII.

### CYRUS AND THE TEMPLE.

Now we come to the time of Cyrus who delivered the Jews from their captivity at Babylon. Before referring to the assistance rendered by him

<sup>1</sup> *Ibid*, II, p. 122.    <sup>2</sup> The Works of Flavius Josephus, “Antiquities of the Jews,” Bk. X., Chap. IX, 7. Whiston’s Translation, revised by Rev. Shilleto, 1889, Vol. II, p. 232.



in the re-erection of the Temple, let us observe here, that by the time Cyrus delivered the Jews from their captivity at Babylon in about 539 B. C., the Jews seem to have been influenced by the Persians in the matter of their religious beliefs and customs. This appears from the book of Ezekiel. He was a prophet and priest of the Jews and was taken into captivity with Jehoiachin, the last but one king of Judah, in about 598 B.C. He is supposed to have remained a captive in Chaldea. His prophecy is calculated to have been spoken during the period of 21 years between 590 and 570 B. C. He, in his prophetic writings, refers to the ritual of the Barsam ceremony of the ancient Persians. Some of the Jews seem to have adopted this ceremony from the Persians, and he protests against that custom. We find the following reference to this ritual of the Barsam ceremony and to the sun-worship in Ezekiel (VIII. 16-17):

"16 And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east.

"17 Then he said unto me, Hast thou seen *this*, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? For they have filled the land with violence, and have returned again to provoke me to anger: and, lo, they put the branch to their nose."

These passages from Ezekiel show, that in the very temple of Jerusalem, some Jews had begun to show an inclination towards the custom of revering the Sun and towards the ritual of the Barsam.<sup>1</sup>

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<sup>1</sup> Vide Haug's "Essays on the Parsis," 2nd edition, p. 4, n. 1.

It was in the first year of his reign, that Cyrus delivered the Jews from captivity. Josephus says, that it was Isaiah's prophecy that drew the attention of this king to the captivity of the Jews. Isaiah is said to have lived between 838 and 697 B. C., and to have prophesied, that Cyrus would take Babylon and release the Jews (Isaiah XLV, 1). Josephus thus describes the prophecy : " God had spoken thus to him (Cyrus) in a vision : " My will is that Cyrus, whom I have appointed to be king over many and great nations, shall send back my people to their own land, and build my temple." <sup>1</sup>

Delivery of the  
Jews by Cyrus.  
The Prophecy  
about Cyrus

Led by this prophecy Cyrus is said to have issued the following proclamation :

The proclamation  
of Cyrus

" Thus saith Cyrus the king. Since God Almighty has appointed me to be king of the habitable earth, I believe that he is the God whom the nation of the Israelites worship." <sup>2</sup> Herein, he says that his God is the same as that of the Jews.

Then " he called the most eminent Jews that were in Babylon, and told them that he gave them leave to go back to their own country, and to rebuild their city Jerusalem and the temple of God, for he would be their friend, and would write to the governors and satraps that were in the neighbourhood of their country of Judæa, to contribute to them gold and silver for the building of the temple, and besides that beasts for their sacrifices." <sup>3</sup>

The above-mentioned proclamation, as given by Josephus, seems to have been based upon the following passages of the Chronicles (II Chronicles XXXVI, 22-23.) :

<sup>1</sup> Josephus' Antiquities, Bk. XI, Chap. I, 2.

<sup>2</sup> Josephus' Antiquities, Bk. XI, Chap. I-1.

<sup>3</sup> *Ibid.* 2.

"22. Now in the first year of Cyrus king of Persia, that the word of the Lord *spoken* by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

"23. Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord, the God of heaven, given me ; and he hath charged me to build him an house in Jerusalem, which *is* in Judah. Whosoever there is among you of all his people, the Lord his God *be* with him, and let him go up."

We find the proclamation referred to also in the book of Ezra (Ezra I, 2). It gives the proclamation and a list of the sacred articles of the temple returned by Cyrus, through his treasurer Mithredath. It also gives in details the names of the tribes that went back to Jerusalem and their number (Ezra I, Chap. II). It gives the total number of those that returned, or of, what we may call, the first batch of those that returned, as 42,360, besides 7,337 servants and maids, and 200 singing men and women.

We learn from the passages of Ezra above referred to, and from Josephus, that, on hearing this announcement, many people of the tribes of Judah and Benjamin, with their rulers or chiefs and with their Levites and priests, returned to Jerusalem. According to Josephus, their number was 42,462. A large number continued to remain in Babylon. When the Jews returned to Jerusalem, the officers of Cyrus assisted them with their gold and silver and with cattle. With the fall of Babylon, there fell into the hands of Cyrus some of the sacred utensils of the temple of Solomon which Nebuchadnezzar had taken away

The Return of  
the Jews to Jeru-  
salem

with him on the fall of Jerusalem. These were in charge of Mithridatis, the treasurer. Cyrus directed him to take them to Jerusalem and hand them over to Abassar on behalf of the Jews, so that he may keep them in his possession till the time the Temple was erected, wherein they could be replaced.

Josephus gives a letter of Cyrus to his satraps on the subject of the reconstruction of the Temple. Therein he says :—

The letter of  
Cyrus on the re-  
construction of the  
Temple

“I have given leave, to as many of the Jews that dwell in my country as please, to return to their own country, and to rebuild their city and to build the temple of God at Jerusalem, on the same site where it was before I have also sent my treasurer Mithridates, and Zorobabel, the governor of the Jews, that they may lay the foundations of the temple..... I wish also the expense of these things to come out of my revenues. I have also sent the vessels which king Nebuchadnezzar robbed the temple of, and have given them to Mithridates the treasurer, and to Zorobabel the governor of the Jews, that they may carry them to Jerusalem, and restore them to the temple of God..... I order that these expenses be furnished out of the tribute from Samaria. The priests shall also offer their sacrifices in Jerusalem according to the law of Moses, and when they offer them, they shall pray to God for the preservation of the king and his family, that the kingdom of Persia may continue. And my will is, that those who disobey these injunctions, and make them void, shall be hung upon a cross, and their substance brought into the king's treasury.”<sup>1</sup>

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<sup>1</sup> Antiquities, Bk. XI, Ch. I, 3.

Now, in spite of the threat of Cyrus, conveyed in the last part of his circular to the satraps, a short time after its circulation, matters seem to have slackened. The Persian satraps were influenced by the Cuthæans, who were brought from Persia and Media, by Shalmanezar the king of Assyria and planted in Sumaria in place of the Israelites of the ten tribes who were driven by him from there and taken into captivity. At the instigation of these Cuthæans, these satraps interrupted the Jews in rebuilding the city of Jerusalem and its temple. So, the work of rebuilding the temple proceeded very slow. Cyrus himself was very busy in his wars with other people and he could not attend to the state of affairs at Jerusalem. Matters thus went on slowly and Cyrus died in 524 B. C. He was succeeded by his son Cambyses.

From the book of Ezra (Ezra Chaps. III and IV), we learn that the work of rebuilding was begun in right earnest in the midst of shouts of joy and grief—joy at the pleasure of rebuilding the temple and grief at the remembrance that the grand temple which at one time stood upon the site was pulled down. The people in the adjoining district also wanted to join in the work. They were the people who had, at the direction of the Assyrian king, Essor-haddon, displaced the Israelites. Zerubbabel and his people refused to give them any share in the work of rebuilding the temple. Hence they became their adversaries and wrote to the Persian king against them.

Cyrus, who delivered the Jews from their captivity at Babylon, is referred to with praise in the following passages of the Old Testament.

The recognition  
of the services of  
Cyrus

In Isaiah (XLIV, 28) he is spoken of as the shepherd who shall perform all God's pleasure.

He is also spoken of as the anointed of the Lord. God calleth Cyrus for his Church's sake and asks him to subdue nations (Isaiah XLV, 1). He is "the man that executeth.....from a far country" the counsel of God. In this connection, he is spoken of as "a ravenous bird from the East" (Isaiah XLVI, 11). The ravenous bird, referred to here, is the eagle, which was an emblem of the ancient Persians.<sup>1</sup>

As to whether Cyrus was an independent king or a governor or dependent king, Oriental writers differ. Maçoudi\* says of Cyrus (کورش Kuresh) that he was the governor of Irāk and he ruled there in the name of Bahman who resided at Balkh.

When Cambyses came to the throne of Persia, many of the leading inhabitants of Syria represented to him, that the rebuilding of the city of Jerusalem and its Temple by the Jews will come in his way in future. Their motive was not honest. Prof. Rehatzek\* thus sums up what is said about this matter in Ezra (Ch. IV) and in Josephus: "In his edict concerning the building of the temple, Cyrus, who made Ecbatana his capital, had assigned the tribute due from Samaria for the expenses,\* and the work was commenced B. C. 535; but as the people, who now consisted of a mixed race, partly Jews and partly Babylonians, Elamites, Persians, Arabs, &c., had established a mongrel religion, partly Jehovistic and partly polytheist, and the emigrants from Babylonia belonged predominantly, if not exclusively, to the tribes of Judah, Levi, and Benjamin, there was a considerable

<sup>1</sup> "The standard was a Golden Eagle on a long lance. This continues to be the standard of the Persian king to this day." Zenophon' Cyclopædia, Bk. VII Ch. I, 3.      \* Maçoudi, traduit par Barbier de Meynard, Vol. II, p. 128.

<sup>2</sup> Journal B. B. R. A. Society, Vol. XII, No. XXXIV, p. 257.

<sup>3</sup> Josephus' Antiquities, Bk. XI, Ch. I, 3.

difference among the newly arrived emigrants and the people of Samaria, in religion as well as in nationality, so that they were called the adversaries of Judah and Benjamin. They nevertheless proposed to Zerubbabel to join the new-comers in the erection of the temple, and to make it a common sanctuary, open both to themselves and to the Jews; but, as such a course would have been dangerous to the purity of the religion, Zerubbabel refused.<sup>1</sup> Accordingly the Samaritans 'hired counsellors against them to frustrate their purpose all the days of Cyrus the king of Persia, even until the reign of Darius the king of Persia.'"<sup>2</sup>

When they were thus disappointed, they misrepresented matters to the king. Josephus gives a letter of these people to Cambyses wherein they state :

"To our lord Cambyses, we thy servants, Rathimus the historiographer, and Semellius the scribe, and the rest that are thy judges in Syria and Phœnicia, send greeting. It is fit, O king, that thou shouldst know that those Jews who were carried captive to Babylon, are come into our country, and are building that rebellious and wicked city and its market-places, and are setting up walls, and raising up the temple. Know therefore, that when these things are finished, they will not be willing to pay tribute, nor will they submit to thy commands, but will resist kings, and will choose rather to rule over others than to be ruled over themselves. We therefore thought it proper to write to thee, O king, as the works about the temple are going on so fast, and not to overlook this matter, that thou mayest search into the books of thy fathers, for thou wilt find in them that the Jews have been rebels and enemies to kings, as has their city been also, which for that reason had been till now laid waste. We thought also proper to inform thee, because thou mayest otherwise perhaps be ignorant of it, that if this city be once inhabited, and be entirely girt with walls, thy way will be barred to Cœle-Syria and Phœnicia."<sup>3</sup>

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<sup>1</sup> Ezra IV.    <sup>2</sup> *Ibid* IV-5.    <sup>3</sup> Josephus' Antiquities, Bk. XI, Ch. II, 1.

Cambyes sent the following reply :

“ Cambyes the king to Rathymus the historiographer, to Belsemus, to Semellius the scribe, and to the rest that are joined with them and dwelling in Samaria and Phœnicia after this manner. I have read the letter that was sent by you ; and I gave order that the books of my forefathers should be searched into, and it was found that this city has always been an enemy to kings, and that its inhabitants have raised seditions and wars. We are also aware that their kings have been powerful and tyrannical, and have exacted tribute of Cœle-Syria and Phœnicia. Therefore I give order that the Jews shall not be permitted to build this city, lest such mischief as they used to bring upon kings be greatly augmented.”<sup>1</sup>

Thus the Jews were prevented, in about B. C. 522, from continuing the work of rebuilding the city and the temple. According to Josephus, the work was stopped for nine years till the time of Darius. Cambyes died in 521 B. C. and was succeeded by the Psuedo-Smerdis, who ruled for a few months. He was then killed and succeeded by Darius (521-485 B. C.).

In the book of Ezra (Ezra IV, 7) what happened in the reign of king Cambyes is spoken of as occurring in the reign of Artaxerxes. Prof. Rehatzek thinks this Artaxerxes to be the Psuedo-Smerdis, who ruled over Persia for some time during the time of the absence of Cambyes into Persia. (Journal B. B. R. A. S. Vol. XII, p. 257 n.) Josephus seems to base his letters on the form of the letters given there (Ezra IV, 11-22). The successive order of the Achemenian kings does not seem to have been properly observed in the Old Testament.

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<sup>1</sup> *Ibid.* Bk. XI, Chap. II, 2.



According to Josephus, Darius had, in his youth, before coming to the throne, taken a vow that if he became king he would restore all the vessels of the Temple of Jerusalem that were in Babylon. Again Zorobabel (Zerubbabel), the chief of the Jews, had some friendship with him. He was also a member of the body-guard of the king.

It is said, that one day, having feasted many of his courtiers and people, he retired to rest, but not going to sleep, began to talk with his three personal body-guards of whom Zorobabel was one. In that conversation, he put them the question: "Whether, Wine was the strongest, or the King the strongest, or the Woman the strongest, or the Truth the strongest?" He said, he, who would give him the best reply to this question, would be rewarded with many rich presents. Having put that question he went to sleep, and in the morning next day, called an assembly of the wise men of his court, and, in their presence, asked from his three body-guards a reply to his question of the previous night. The replies are interesting and worth reading. Josephus gives them in details.<sup>1</sup>

According to this writer, one of the guards said, that, Wine was the strongest, because it trips up the mind of the weakest and enables them to do works which they cannot do when not in its influence. On the other hand, it subdues the mind of the strongest, even that of the kings and makes it lose its influence. "It changes and renews the souls of men when it gets into them."<sup>2</sup>

Another guard said that the king was the strongest. He argued: Men govern all. They force the earth and sea to become profitable to mankind. So men are the strongest amongst

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<sup>1</sup> Bk. XI, Chap. III, 3-8.    <sup>2</sup> *Ibid.* 3.

the creatures of God. Now, a king governs all such men. So he is the strongest of all.

Then came the turn of Zorobabel. He said : Woman is the strongest. His argument is worth noting. He said :

“Wine is strong, as is the king also whom all men obey, but women are superior to them in power. For it was a woman that brought the king into the world, and women bear and bring up those that plant vines which produce wine, nor, indeed, is there any thing which we do not receive from women. For they weave garments for us, and our household affairs are by them taken care of and looked after, nor can we live apart from women. And when we have got a great deal of gold and silver, or any other thing that is of great value and deserving regard, and see a beautiful woman, we leave all those things, and with open mouth fix our eyes upon her countenance, and are willing to forsake what we have, that we may enjoy and possess her beauty. We also leave father and mother and the earth that nourished us, and frequently forget our dearest friends, for the sake of women, nay, we venture to lay down our lives for them. But what will chiefly make you see the power of women is the following consideration. Do we not take pains and endure a great deal of trouble both by land and sea, and when we have produced something as the fruit of our labours, do we not bring it to the women as to our mistresses, and bestow it upon them ?”<sup>1</sup>

Having said this about women, Zorobabel spoke about Truth and said that it was the strongest, it was even stronger than women. He said: The earth, the heaven and the Sun all moved “according to the will of God, who is true and righteous.” So God, who moves all these, being true and righteous, Truth is

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<sup>1</sup> Bk. XI, Chap. III, 5.

the strongest. Again all other strong things—wine or king or woman—are “mortal and short-lived, but Truth is a thing that is immortal and eternal. It affords us, indeed, not such beauty as will wither away with time, nor such riches as may be taken away by fortune, but righteous rules and laws.”<sup>1</sup>

The king and the assembly approved of the reply of Zerobabel. Darius then offered him all the rich things which he had promised to the person who could give the best answer. Not only that, but he told him to ask for anything he liked. Zerobabel reminded Darius of the vow about the temple of Jerusalem which he had taken before becoming king and asked the boon that the king may help its reconstruction. Darius granted the boon and issued a proclamation granting the Jews all possible privileges to return to Jerusalem and to build their city and temple. In virtue of this proclamation, a second batch of about 46,28,000 Jews returned to Jerusalem.<sup>2</sup> With them there were 7,337 servants, 245 singing men and women. They took with them only pure Israelites. Those of doubtful origin were refused permission to return. About 525 priests, who had married wives, whose genealogies tracing them to the Israelites could not be produced, were refused.

On their arrival at Jerusalem, they fell to their work in B. C. 519 and finished the Temple in B. C. 515. Josephus says that this second temple which they now finished was inferior to the former temple built by Solomon. There were several old people who had seen that old temple before its destruction by Nebuchadnezzar. These old people weeped on looking at this new inferior temple, because its sight reminded them of the destruction of the old temple which was more grand.

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<sup>1</sup> Josephus, *Antiquities*, Bk. XI, Chap. III, 6.

<sup>2</sup> *Ibid*, Bk. XI, Ch. III, 10.

It appears that, Josephus, in preparing his history of the temple from the materials in the Old Testament, has taken care to arrange the events in an order different from that in the Old Testament. For example, he has put in its proper place the event of the above mentioned grief of the aged Jews in the matter of the Temple. He places it in the reign of Darius when the second batch went out to Jerusalem (Bk. XI, Ch. IV, 2). The Old Testament (Ezra) places it in the reign of his predecessor (Cambyses) whom it calls Artaxerxes, in whose time the temple was not yet finished.

The Samaritans, also known as the Cuthæans, the adversaries of the Jews, being refused by Zerobabel, a participation in the work of building the temple, once wrote to Darius that the Jews were building rather a citadel than a temple, and that they were formerly prevented from doing so by Cambyses. Darius looked into the old archives at Ecbatana and found that Cyrus had given them a proper permission. So, he did not interfere. On learning this, the adversaries of the Jews did not interfere.

Thus, according to Josephus (Bk XI, Ch. IV, 7), the temple was finished in the 9th year of the reign of Darius and the event was celebrated on the 23rd day of their 12th month Âdar. According to the Old Testament (Ezra VI, 15), it was finished in the 6th year of the reign of Darius and the event was celebrated on the 3rd day of the month of Âdar.

Even, after the completion of the Temple, the Samaritans, who pretended "that they were akin to the Persians, since from thence they came,"<sup>1</sup> were reported as annoying the Jews. The satraps favoured the Samaritans. The Jews, therefore, sent an ambassador to Darius to complain about the Samaritans. The

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<sup>1</sup> Josephus' Antiquities, Bk XI, Chap. IV, 9.

king, thereupon, sent the following letter to the satraps and to the council of Samaria :

“ King Darius to Tanganas and Sambabas, the governors of the Samaritans, also to Sadraces and Bobelo, and the rest of their fellow-servants that are in Samaria. Zorobabel, Ananias, and Mordecai, ambassadors of the Jews, complain of you, that you obstruct them in the building of the temple, and do not supply them with the sums which I commanded you for the offering of the sacrifices. My will, therefore, is that, upon the reading of this letter, you supply them with whatever they want for their sacrifices, and that out of the royal treasury of the tribute of Samaria, as the priests shall desire, that they may not leave off offering their daily sacrifices, nor praying to God for me and the Persians.”<sup>1</sup>

Darius was succeeded by his son Xerxes. He was the Xerxes and the Temple Ahasuerus of the Old Testament. He is reported as being friendly to the Jews<sup>2</sup>. His Queen Esther was the cause of this friendliness and the book of Esther thus narrates the events connected with this friendliness. The king, who is reported as ruling over 127 provinces,<sup>3</sup> gave in the third year of his reign a splendid entertainment to his princes, noblemen and subjects at his palace of Shushan. At the end of the entertainment, he asked his queen named Vashti,<sup>4</sup> who was the most beautiful woman of the time, to appear before his subjects and to let them have a look at her. She “ refused to come at the king’s commandment by the chamberlains : therefore was the king very wroth, and his anger burned in him.”<sup>5</sup> Thereupon, with the advice of his councillors,

<sup>1</sup> Josephus’ Antiquities, Bk XI, Chap. IV, 9.      <sup>2</sup> *Ibid* Bk. XI, Ch. V, 1.

<sup>3</sup> The Book of Esther I, 1.      <sup>4</sup> Avesta *Vahishta*, i. e., the best.      <sup>5</sup> Esther I, 12.

he divorced her and was in the look out for another wife. A proclamation went out that the king wanted to marry another queen. Many capable virgins were brought forward for the honour of queenship. Mordecai, a Jew, who was at the Court, recommended his uncle's daughter Esther.<sup>1</sup> She was accepted, and she became a favourite queen of the king. Haman, the minister of Ahasuerus was hostile to Mordecai and his Jews. He, therefore, excited the king against the Jews and had a day appointed when the Persians can massacre those Jews whom they did not like. Mordecai, through the intercession of his Jewish cousin Esther, who had great influence with the king, not only got the order reversed, but secured a decree, granting, that on the day fixed the Jews may kill any Persians whom they disliked. So, the Jews killed about 75000 Persians on that day, which day is, since that time, celebrated among the Jews, as the day of the Purim feast.<sup>2</sup>

Josephus alters the order of these events. While the Old Testament places this event in the reign of Ahasuerus (Xerxes), he places it in the reign of Artaxerxes.<sup>3</sup> On the other hand, he places a subsequent event, *viz.*, the return of Esdras or Ezra, which we will now describe, as occurring in the reign of Xerxes, while the Old Testament (Book of Ezra) places it in the reign of Artaxerxes.

Xerxes was succeeded by his son Artaxerxes. The important event of the return of Esdras or Ezra, <sup>Artaxerxes and the Temple</sup> occurred, according to the Old Testament, in his reign. We will describe this event, following the narrative, both of the Old Testament and of Josephus, though, as said above, Josephus puts the event in the reign of Xerxes.

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<sup>1</sup> Esther II, 7. <sup>2</sup> For another Purim feast founded in 1420 A.D. in the reign of Alphonso V of Spain at Saragossa, the capital of the former kingdom of Arragon and known as "the Saragossan Purim," *vide* "Folk-Lore of the Holy Land" by J. E. Hanauer (1907) pp. 124-126. <sup>3</sup> Antiquities, Bk. XI, Chap. VI.

At this time, there lived in Babylon a righteous well-known Jew, named Esdras or Ezra, who "was a favourite with king Xerxes (Artaxerxes). He determined to go up to Jerusalem and to take with him some of those Jews that were in Babylon." <sup>1</sup> He, therefore, after consultation with his seven counsellors, asked a letter from the king upon the satraps of Syria. The king gave one permitting the Jews who desired, to go to Jerusalem. He also sent presents for the temple and gave Esdras and his people help from the royal treasury to supply some holy vessels to the temple. He enjoined his satraps to lay no "treacherous imposition or tribute upon their priests or Levites, or sacred singers, or porters, or sacred servants, or scribes of the temple." <sup>2</sup>

Ezra and his Jews left Babylon in the first month of the seventh year of the reign of Artaxerxes and arrived at Jerusalem in the fifth month of the same year (B. C. 458). The book of Ezra gives a copy of the special letter or *firman* from the king, authorising Ezra to go to Jerusalem and to exercise jurisdiction over his people there, and asking his satraps to assist him and his work in the temple from the public treasury of the provinces. <sup>3</sup> Josephus also gives the letter, but, as said above, he gives it in the name of Xerxes, instead of in the name of Artaxerxes as given in the book of Ezra.

Some time afterwards, there arose a question, which agitated the Jews of Jerusalem and which led them to ask the help of their Persian Government. It was a question similar to that which has agitated the Parsis of the present day. Josephus thus describes it: "There came some persons to him (Esdras or Ezra), who brought an accusation against certain of the multitude and of the priests and Levites, who had transgressed their polity and broken the laws of their country by marrying strange wives, and had brought the family of the priests into

The question of  
marriage with  
aliens

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<sup>1</sup> Antiquities, Bk. XI, Chap. V, 1. <sup>2</sup> *Ibid.* <sup>3</sup> Ezra VII, 12-26.

confusion. These persons desired him to support the laws, lest God should take up a general anger against them all, and reduce them to a calamitous condition again. Thereupon, he immediately rent his garments in his grief, and pulled off the hair of his head and beard, and cast himself upon the ground, because this crime had reached the principal men among the people, and considering that if he should enjoin them to put away their wives, and the children they had by them, he should not be hearkened to, he continued lying upon the ground. However, all the better sort came running to him, and also themselves wept and joined in the grief he was in, for what had been done. Then Esdras rose up from the ground, and stretched out his hands towards heaven, and said that he was ashamed to look towards it because of the sins which the people had committed, who had cast out of their memories what their fathers had undergone on account of their wickedness : and he besought God, who had saved a seed and a remnant out of the calamity and captivity they had been in, and had restored them again to Jerusalem and to their own land, and had obliged the kings of Persia to have compassion on them, to forgive them also the sins they had now committed, for, though they deserved death, yet it was agreeable to the mercy of God to remit even to them the punishment due.”<sup>1</sup>

Then Jechonias, a principal man in Jerusalem came to Esdras and urged him to adjure those who had sinned in marrying strange wives “ to put away those wives and the children born of them,” and added, “ that those should be punished who would not obey the law.”<sup>2</sup> He then issued a proclamation and called a meeting, or, to use our words, an *Anjuman* of all the Jews,—both of those residing in Jerusalem and of those residing outside—and there asked the people assembled to put away the practice of marrying foreign wives. Many put

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<sup>1</sup> Antiquities, Bk. XI, Ch. V, 3.    <sup>2</sup> *Ibid* 4.



away their wives and the children which were born of them. Thus Esdras "reformed this sin about the marriage of the forementioned persons (and) he purified their practice in marriages, so that it continued in that state for the time to come."<sup>1</sup> The ninth chapter of the book of Ezra describes these events at some length.

Ezra went to Jerusalem with a number of his Jews in the 7th year of the reign of Artaxerxes.<sup>2</sup> King Artaxerxes and Nehemiah Nehemiah went to Jerusalem in the 20th year of his reign.<sup>3</sup> Nehemiah was the cup-bearer of king Artaxerxes. Having heard that the affairs of the Jews and of the Temple at Jerusalem were not such, as they ought to be, he became sorry. He "sat down and wept, and mourned certain days, and... fasted and prayed before the God of heaven."<sup>4</sup> He thought of improving the state of affairs. One day, when he was serving wine to the king and to the queen, he looked very sad. The king asked him the reason of it. He stated the reason and expressed a desire to go to Jerusalem to improve the state of affairs there. The king permitted him to go and, at his desire, gave him a special letter for the purpose. He specially gave him a letter upon his forest-officer to let him have sufficient timber to build the gates of the castle of Jerusalem. The special desire of Nehemiah in connection with Jerusalem was to build its walls and repair its fortifications. As Jerusalem was far distant from the capital of the Persian king, it was, to a certain extent, defenceless. It was, therefore, "exposed to be pillaged before aid could arrive. (So) Nehemiah obtained a decree from Artaxerxes to fortify the city."<sup>5</sup> As Josephus says, Nehemiah "left the walls of Jerusalem as his eternal

<sup>1</sup> Antiquities, Bk. XI, Ch. V, 8.    <sup>2</sup> Ezra VII, 8.    <sup>3</sup> Nehemiah Ch. II, 1.

<sup>4</sup> *Ibid* I, 4.    <sup>5</sup> Rehatzek, Journal B. B. R. A. Soc. Vol. XII, p. 260. *Vide* Josephus' Antiquities, Bk. XI, Ch. V, 6.

monument.”<sup>1</sup> As the neighbouring Ammonites, Moabites and Samaritans, did not like his fortifying Jerusalem, and as they tried to hinder his intention, he had to ask all his labourers to have their armours on them while working. The masons, as well as the labourers, who brought the materials, had always their swords with them. “He also ordered that their shields should lie very near them, and he placed trumpeters at intervals of five hundred feet, and charged them if their enemies appeared, that they should give notice of it to the people, that they might fight in their armour.”<sup>2</sup>

Nehemiah also is said to have used his influence and power in stopping the marriages of Jews with foreigners.

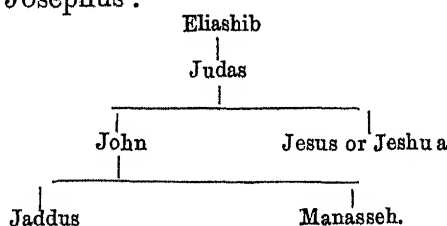
Nehemiah was thus allowed to rebuild the walls and fortification of Jerusalem. Not only that, but he was, as was Ezra, allowed certain <sup>Persian kings and self-government</sup> privileges of ruling over his co-religionists. Prof. Rehatzek says : “As it was, moreover, a feature of the Persian system of administration to allow the nations under their rule a good deal of self-government and internal independence, it appears that even the civil governors of Judæa, which was a portion of the Syrian satrapy, were always Jews ; they, however, did not succeed each other very regularly, and, therefore, the high-priests, *i.e.*, spiritual governors, came to be regarded as not merely the religious, but also political heads of the nation.”<sup>3</sup>

Artaxerxes I. was succeeded by Artaxerxes II. During <sup>Artaxerxes II and the Temple</sup> his reign, an internal quarrel among the priesthood brought about a desecration of the Temple at the hand of the Persian governor of the place. Eliashib was the

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<sup>1</sup> Josephus Bk. XI, Ch. V, 8.    <sup>2</sup> *Ibid.*    <sup>3</sup> Journal B. B. R. A. S. Vol. XII p. 260.

High-priest of the Temple, when Nehemiah built the fortification.<sup>1</sup> This Eliashib was succeeded by his son Judas, who in turn was succeeded by his son John.<sup>2</sup> John had a brother named Jesus or Jeshua. He aimed at the high-priestship occupied by his brother John. The following table represents the genealogy of his family, the members of which took an important part in the affairs of the temple in the time of Artaxerxes II. It is prepared from Josephus :<sup>3</sup>



Bagoses, a general of Artaxerxes, who ruled in that province, was a friend of Jesus the brother of John, and he encouraged the ambition of Jesus to get the high-priestship of the Temple. Encouraged by this ruling authority, Jesus afterwards quarrelled with his brother John, who, in one of the quarrels, killed his brother in the very precincts of the sacred Temple. The murder of a brother was the most horrible thing for a High-priest of the Temple to commit, and that too, within the very precincts of the Temple. Bagoses the friend of the murdered brother Jesus, wanted to enter into the temple to make inquiries about the murder. "As he was about to go into the temple, they tried to prevent his doing so ; but he said to them, ' Am not I purer than he that committed murder in the temple ? ' And when he had said these words, he went into the temple." <sup>4</sup>

Thus was the temple desecrated through the very fault of its High-priest.

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<sup>1</sup> Nehemiah III, 1. <sup>2</sup> Josephus' Antiquities, Bk. XI, Ch. VII, 1. <sup>3</sup> *Ibid* 1 and 2. <sup>4</sup> *Ibid* 1.

Artaxerxes II. was succeeded by his son Ochus, who Darius Codomanus reigned as Artaxerxes III. Nothing noteworthy in connection with the temple happened in his reign. He was succeeded by Darius Codomanus. During his kingship, the High-priestship of the temple was held by Jaddus or Jaddua, the son of the above-mentioned John. He had a brother named Manasseh.

The Persian king had sent one, Sanballat, as the governor of Samaria, of which Jerusalem formed a part. He was Cuthæan by race,<sup>1</sup> and was, therefore, of the same stock as the Samaritans, who were hostile to the Jews. So, he shared the hostility of his race towards the Jews. He gave his daughter Nicaso in marriage to Manasseh the brother of John. Josephus thus describes his motive for this alliance. "This man knew that the city of Jerusalem was a famous city, and that their kings had given a great deal of trouble to the Assyrians and to the people of Coele-Syria, so he willingly gave his daughter, whose name was Nicaso, in marriage to Manasseh, thinking this alliance by marriage would be a pledge and security that the nation of the Jews would continue their good-will to him."<sup>2</sup>

Sanballat soon found that he had miscalculated the result of the marriage of his daughter with a Jew. The Jews, who were, as a body, opposed to such marriages with aliens, protested against this marriage, saying that it would set a bad example among others. They, therefore, called upon Manasseh, either to divorce his wife or to cease to approach the altars of the sacred Temple. Manasseh's brother, the High-priest Jaddua also sided with the Jewish people. Manasseh thereupon went to his father-in-law and represented to him the difficulty he was brought to as the result of the marriage. The evil of

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<sup>1</sup> Antiquities Bk. XI, Ch. VII, 2.    <sup>2</sup> *Ibid.*, 2.

marriages with aliens or non-Jews had, by this time, spread a little among the people and even among the priests. So these people sided with Manasseh. Sanballat helped his son-in-law and his partisans by giving them money and land for cultivation. In short, he helped them to form a separate colony of their own and promised to build for them a rival temple upon Mount Gerizim, the highest of all the mountains in Samaria and to make Manasseh its High-priest. He wanted to do this with the help of the Persian king Darius Codomanus.<sup>1</sup>

But, before Sanballat could approach Darius and get from the Persian monarch the help to build the rival temple for his son-in-law and his followers, Persia was invaded by Alexander the great. King Darius went forward to oppose Alexander but was defeated at first in the battle of Granicus (B. C. 334) and then in that of Issus (B. C. 333). He thereupon returned to Persia.

Alexander, after his victories over the Persian monarch, sent messengers to Jaddua, the High-priest of Jerusalem, asking for help in troops and stores. The High-priest said that he could not break his allegiance to Darius and fight against him. Sanballat, on the other hand, at once proved a traitor to his Persian monarch and went over to Alexander with an army of 7000 men. Thus winning the favour of the Macedonian king, he placed before him the whole case of the dissensions among the Jews, and said, that it would be for the good of the king if the Jews were divided into two parties and if the second party had a temple of its own, separate from that at Jerusalem. Alexander approved of his advice and thus Sanballat, proving faithless to his Persian master, brought about the fulfilment of his promise to his son-in-law and his partizans and got a temple built for them on Mount Gerizim. Sanballat died soon after.<sup>2</sup>

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<sup>1</sup> Antiquities, Bk. XI, Ch. VIII, 1-2.    <sup>2</sup> *Ibid* 3-4.

Alexander, after having taken Tyre, marched against Jerusalem. Jaddua, the High-priest was greatly distressed at his approach, expecting heavy punishment from him in return for his refusing help to him when he had asked for it. But, keeping courage, he thought of winning over the favour of Alexander by a display of ecclesiastical splendour. He got all the Jews dressed in white and he and his other priests put on their sacerdotal robes. Thus dressed, they marched in procession to welcome the Macedonian king to their sacred city. Alexander was favourably impressed with the Jews and especially with their High-priest, whom he is said to have seen previously in a dream wherein he was foretold victory by him.

Thus, with the fall of the Persian Empire under Darius Codomanus, at the hands of Alexander the great, the relations between the ancient Persians and the ancient Jews in the matter of the temple of Jerusalem ceased.

I give below a chronological table of the events referred to in this article. It will be of some help in understanding the various events which show the contact of the ancient Persians with the Jews and with their temple. The table is based on the dates as given by Prof. Rehatzek in his article on the "Contact of the Jews with the Assyrians, Babylonians and Persians." (Journal B. B. R. A. S., Vol XII, pp. 219-300.)

B. C.

1273 Date of Bel-lush the first Assyrian king.

1250 Babylonia conquered by Assyria.

975 The Hebrew monarchy split into two kingdoms—Judah under Rehoboam and Israel under Jeroboam.

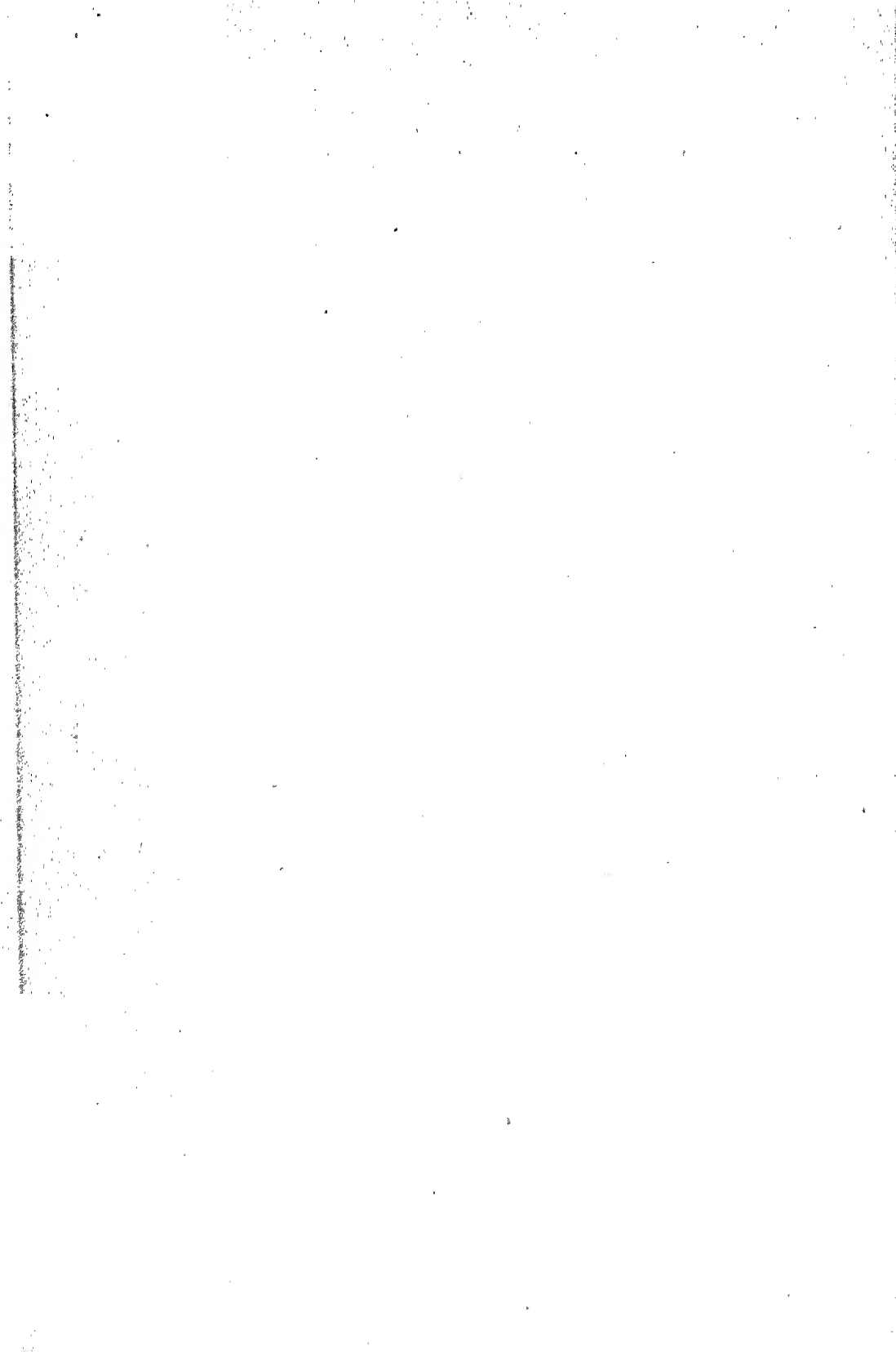
971 Jerusalem attacked and plundered by Sishak the Egyptian king.

958 Massacre of the 10 rebellious tribes of Israel in a battle by Rehoboam of Judah.

- 918 Ahab the 7th king of Israel came to the throne.
- 900 Reign of Shalmaneser II (900-860).
- 883 Jehu the 10th king of Israel came to the throne.
- 878 Athaliah daughter of Ahab, the 7th sovereign of Judah (Judæa) (884-878) put to death.
- 878 Joash of Judah (878-838) came to the throne.
- 854 Probable date of the first contact of the Jews with the Assyrians who were in the zenith of their power at this time.
- 810 Azariah (Uzziah) succeeded Amazia in Judæa. (810-757)
- 772 Menahem, the 16th king of Israel (772-762) came to the throne
- 760 Pekah the 18th king (760-730) of Israel came to the throne.
- 757 Jotham came to the throne (757-742) in Judæa.
- 747 Babylon regained its independence under its king Nabonassar.
- 742 Ahaz (742-726) came to the throne of Judæa.
- 740 Ahaz asked the help of Tiglath-Pileser II the Assyrian king against Rezin and Pekah.
- 730 Hoshea the 19th and the last king of Israel (730-721) came to the throne. Conquered by Shalmaneser king of Assyria. (726 to 721).
- 726 Hezekiah the 13th king of Judæa (726-697) came to the throne.
- 721 Sargon or Sargina the Assyrian king came to the throne.
- 710 Media conquered by Assyria.
- 697 Manasseh the 14th king of Judæa (697-642) came to the throne.
- 680 Assyria under its king Essar-Haddon once more established its supremacy over Babylonia.
- 650 Probable date of the commencement of a great Median monarchy.
- 650 Probable last date when the Persian-Aryan migration from the country of the Oxus, which had begun in remote antiquity, was completed.
- 633 Phraortes the first historical king of Media conquered Persia, attacked Assyria and fell at Nineveh.
- 632 Cyaxares the son of Phraortes the Median attacked Nineveh but failed.
- 625 Cyaxares' second attack upon Nineveh which was successful.
- 625 Media assisted by Babylon annihilated the Assyrian Empire.

- 609 Jehoiachim (609 to 598) came to the throne of Judæa.
- 604 Nebuchadnezzar became king of Babylon.
- 598 Nebuchadnezzar came before Jerusalem.
- 590 Prophecy of Ezekiel uttered during 21 years from 590.
- 586 Jerusalem taken by Nebuchadnezzar from Zedekiah.
- 586 Captivity of the Jews at Babylon.
- 561 Death of Nebuchadnezzar.
- 559 Neriglissar came to the throne of Babylon (559-556).
- 558 Cyrus dethroned Astyges the Median.
- 555 Nabonadius the last king of Babylon came to the throne.
- 539 Cyrus subdued Babylon under its king Nabonadius. Delivery of the Jews from captivity.
- 538 First colony of Jews led to Jerusalem under Zerubbabel.
- 535 Rebuilding of Jerusalem commenced.
- 522 Psuedo-Smerdis ordered the work of building the Temple to be stopped.
- 519 The work of building the Temple resumed by order of Darius.
- 515 The work of re-constructing the Temple completed.
- 486 Death of Darius.
- 465 Artaxerxes I (465-425) came to the throne.
- 458 Ezra took the second colony of Jews from Babylon to Jerusalem.
- 434 Nehemiah took the third colony of Jews from Babylon to Jerusalem.
- 401 Artaxerxes II (401-361) came to the throne. In his reign, his general Bagoses polluted the Temple and imposed tribute upon the Jews.
- 360 Jaddua son of John succeeded his father to the priesthood of the Temple (360-330).
- 359 Artaxerxes III (359-338) came to the throne.
- 333 The battle of Issus where Darius Codamannus was defeated by Alexander.
- 331 The battle of Arbela where Darius was again defeated.
- „ Death of Darius at the hand of his general Berossus.









N.C. S <sup>ct</sup> / 19/11/76

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